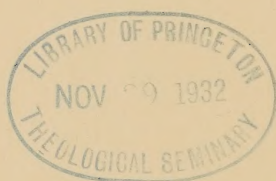


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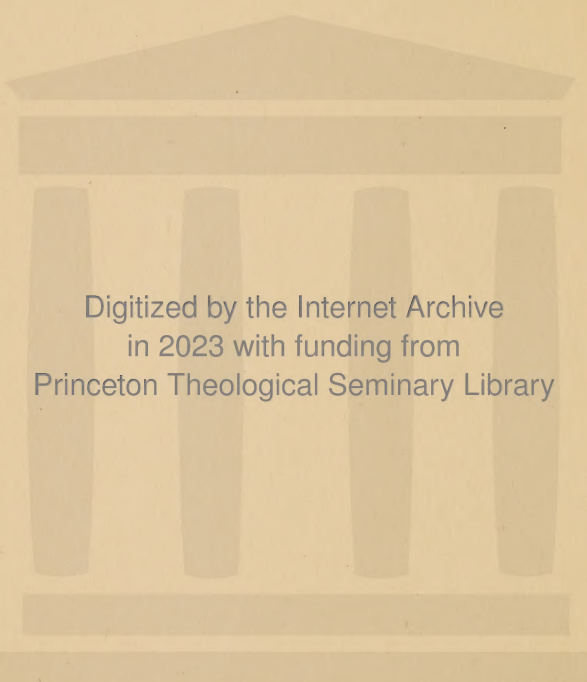


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INSTINCTS AND EMOTIONS

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Instincts and Emotions

SHOULD THEY BE SUPPRESSED OR HARNESSSED?

By
ROGER W. BABSON

*Founder of the Babson Statistical Organization,
Author of "Fundamentals of Prosperity,"
"What Is Success?" etc.*



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DEDICATED TO
ROGER BABSON WEBBER
MY GRANDSON

PREFACE

ALTHOUGH this book is entitled *Instincts and Emotions*, it is not a scientific treatise of this or any other psychological subject. Rather it contains a confession of one who has spent his life developing the largest statistical community in America; but failing himself to learn one of the greatest lessons which statistics teach.

I was born and brought up in Gloucester, Massachusetts, in a home of Puritan stock by parents to whom life was a very serious affair. Furthermore the environments of my boyhood—the rocks, the ocean, and the rugged Cape Ann pastures—only emphasised the tangible side of life. In day school, Sunday school and later at the Massachusetts Institute of Technology my emotions were crushed. Hence when graduating from the latter institution I naturally went into the hardest and least emotional line of work,—namely, statistics!

At the close of twenty-five years of statistical research, however, I decided to take a month off and get a retrospect of what I had seen and learned. At the suggestion of an intimate friend, Mr. Franklin T. Miller, I went to Brown's camp on Lake Keekar, Maine, where I lived in a cabin by myself

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while my family visited England. After the first week, I spent an hour each day writing my conclusions and this book contains the results thereof.

Some will be interested in the book as a business man's commentary on the Ten Commandments; but this portion is only incidental although I hope very worth while. The real lesson which I have learned and am endeavouring to pass along may be gathered by reading the first three chapters and the last five chapters. In fact a purchaser of the book may secure in these last few chapters in a half hour's reading what I have spent years of time and millions of dollars to learn.

The book should be especially valuable to all parents, teachers and preachers who are dealing with young people. Employers of labour may also read it with great profit. It not only treats of the greatest known economic force in the world to-day—namely, the emotions and desires—but it should help in solving many problems which are arising constantly in every business, home, school and church.

R. W. B.

BABSON PARK, MASS.

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I

SHOULD INSTINCTS AND EMOTIONS BE SUPPRESSED?

IN the summer of 1926 Mrs. Babson went to England to secure some additional copies of Sir Isaac Newton first editions. For many years we have been interested in collecting Newtonia, and desired to make this collection more complete while the opportunity existed. While hunting for a certain book of Newton's, an old Ogilvie Atlas, printed in 1671, was found. This is an Atlas of North and South America. It is a large book of several hundred pages.

This Atlas is valuable for many purposes, but it is especially interesting because of its description of the primitive people who inhabited North and South America when Columbus and his followers first reached these shores. These people varied from the North American Indians to the cannibals of Brazil, including the more advanced races that inhabited Peru, Mexico and what are now our Southwestern States. This Atlas—and it is confirmed by all authentic history—shows that these races were strong and healthy physically, enjoyed

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an enviable freedom, and possessed a strong instinct for worship.

It, however, must be recognised that these primitive tribes lacked something very vital, as otherwise they would not have been so easily submerged and would have made a greater use of their opportunities. That is to say, these primitive people lacked something which was absolutely essential to preserve both themselves and the natural advantages which they possessed. In fact, these natural advantages were of no avail because of the lack of these certain things. As a result, these primitive races were wiped out. The health, freedom, and happiness which they possessed did not serve to protect or preserve them. The assumption that these tribes were ruled almost wholly by instincts is substantiated by history; but history also shows that civilisation was necessary to relieve the world of superstition and give it many bodily comforts.

Civilisation, however, has not added so much to the total of the world's happiness as is generally supposed. Furthermore, it has given opportunity for new expressions of the predatory instincts of man, and the world always seems about as selfish as it ever was. Civilisation must do some great things to counterbalance the harm which has come to the world through the encouragement of hypocrisy, the crushing of individuality, and the develop-

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ment of a competitive system which has caused so many to lose sight of the real goal of life.

One of the great achievements of civilisation is the relief of pain by the development of surgery and medicine. Yet studies surely indicate that these diseases, which civilisation is eliminating, are largely the product of civilisation *itself*. The primitive man was almost universally healthy and free from diseases. This fact is substantiated by much historical data. Diseases, physical weakness, together with the trials of childbirth, are the results of civilisation. Having invented reading and printing, men perforce had to invent eyeglasses and spectacles. Hence, the present efforts of science to eliminate physical ailments are simply attempts to get back to the blessings possessed by primitive man.

Another great advance claimed by the exponents of civilisation is the institution of government and the advance of democracy. Yet what is the purpose of the fight for freedom? An honest study of the situation shows that this was simply an attempt to get back for the people the freedom which many of them originally had before civilisation inflicted upon them kings, emperors and czars. That is to say, all these elaborate political advances are merely in the interests of a return toward primitive conditions. History shows clearly

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that most of the troubles of government have been of its own making.

We hail the economic advantages of civilisation. It is true that civilisation has eliminated famines and certain economic catastrophes. Civilisation has given us a bountiful food supply and innumerable comforts; but, with these material possessions, necessarily has come the ownership and the inheritance of property which is the cause of most economic and social evils. Marriage laws, for instance, would not be on the statute books in their present form were it not for the inheritance of property. There would have been no fight over prohibition had it not been for the profit there was in the manufacture and sale of intoxicating drinks.

Women are no longer the chattels of men. Civilisation has certainly done much to elevate the status of women. Women are not obliged to slave for men as did the primitive women. Whether or not the women of to-day are any happier than in olden times is for them to say. If not, some may claim this to be due to the fact that women are still savages, when the thin coating of veneer is scratched! The normal red-blooded woman is probably still ruled by love, sympathy, jealousy and pride; yet, perhaps, these very savage traits are what make us men love, honour and obey her!

We say that primitive man practised cannibal-

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ism, human sacrifice and similar destructive customs. Did savagery ever have anything to compare in destructiveness of human life with the great World War? Was savagery at its worst so inhuman as this war? What caused the war? The primitive instincts of man, over which there was but a thin veneer, caused the war. His instincts, which had been held in leash, but not harnessed to social ends, broke loose.

Finally, we show what civilisation has done toward giving the world a sane religion. Without doubt, religion, science, art and literature are the greatest gifts of civilisation. Yet the fundamental of religion is worship. Worship is one of the most primitive instincts. Men have prayed to the sun, moon and idols, since the earliest known days. Civilisation has taken this primitive instinct of worship and directed it along saner and more useful channels. For this, civilisation should be praised; because to the lack of true religion most troubles of to-day may be traced.

An old foggy is one so obsessed with the past that he can see nothing in the present and less in the future. That is an *old* foggy. But what is a *new* foggy? He is short-sighted in the other direction—so overwrought with to-day that he is blind to all the merits and virtues of the past. Let us not be fogies, either old fogies or new fogies. As a

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first step in this right direction we should recognise the virtue and latent power in the instincts and emotions.

The truth is that both the primitive instincts and civilisation have their good and bad features. Neither holds a receipt for happiness. Neither is complete in itself. To a thinking man there is little difference between the life of Wall Street and the life of the jungle. The same instincts rule both, although city life may be less honest than the life of the jungle. The fact that there is little difference, does not make either right or ideal. The life to be sought is a well balanced life, developing the best elements, both of savagery and civilisation.

Thomas Jefferson, who was perhaps the most intelligent of the founders of our country, said: "That government governs best which governs least." Later, Ralph Waldo Emerson, America's greatest philosopher, said: "The less government we have, the better:—the fewer laws and the less confided power." Calvin Coolidge said: "Laws cannot be made, but only discovered." All these are emphasising a basic thought which we all constantly should keep in mind; namely, that instincts and emotions are supreme, and man-made laws succeed only as they recognise these primitive forces.

Another important fact to be remembered is

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that whatever the form of government, it should have for its object the general happiness of the people. This, of course, was the original purpose of government; but it gradually changed until the people were existing to support the government rather than the government existing to help make the people happy. The modern reaction from this condition came with the American Revolution, which was followed by the French Revolution and various other revolutions. This general movement culminated with the World War and the downfall of Germany, and there are developments of the movement elsewhere, too.

Political freedom has been pretty much secured. It, however, has been found that political freedom does not bring happiness any more than do material possessions. Hence, a new movement is developing in behalf of personal freedom. The slogan is, "Let us live naturally." Although this hunger for the natural life is to be commended, yet when it leads to license it is very dangerous. "Lincoln freed the slaves, why can't some great leader free us?" asked some college students a short time ago. The answer is quite evident, namely, that the slaves were kept in bondage by others, while we are kept in bondage *only* by ourselves.

Harry L. Doherty likes to relate that the first automobiles designed in America had dashboards

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and whip-sockets. This is an illustration of the reluctance shown by most intelligent people to discard old conditions. Both the conservatives and the radicals have their place in the development of the world. With the elimination of either group, the world would either go to smash or to decay. This little book is not an appeal in behalf of radicalism of any sort. On the other hand, we must not forget that there always are many customs and conventions which are as out of place and useless as were whip-sockets on the first automobiles.

A study of the economic situation always suggests that difficulties are primarily due to these causes: People have acquired power and possessions faster than they have developed the spiritual power properly to use and enjoy them. This has led to an endless multiplicity of laws, a dangerous army of lawyers, while courts are so crowded that decisions lose much of their value through delay. The result has been chaos with a constant increase in crime. This should prove that people cannot be forced to do right. Men and women must be reached through their instincts and emotions and taught that righteousness brings its own reward. The way to encourage respect for law is to get laws that are really worthy of respect. Furthermore, it will some day be learned that, in accordance with the law of action and reaction, sin has

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its own punishment and virtue its own reward irrespective of any punishments enacted by legislation.

The real purpose of both life and government is to develop character rather than goods or even efficiency. A nation 100 per cent free and 50 per cent efficient is a far better nation than one 50 per cent free and 100 per cent efficient. Temptation is as necessary for the development of character as is a grindstone for the sharpening of tools. If there were no such thing as vice, the government might be obliged to subsidise it in order to create character. Not only is the joy of life in the striving rather than in the arriving; but real progress comes only through struggle. Muscles succumb without exercise; teeth and gums fail without hard food; the digestive organs require roughage;—and character is analogous. This means that the desire for greater freedom by our people is not unfortunate. Greater freedom increases their temptations; but should ultimately result in making a stronger, more honest and better race. Hence the instincts and emotions should not be suppressed.

Only a study of history shows that the importance of instincts and emotions herein emphasised has always been recognised. The oldest Arabic, Grecian and Roman literature makes this point quite clear. The story of the Hebrew race, as told in the Old Testament, and the comments thereon in

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the New Testament, clearly substantiate the conclusions which this book will make. The importance of the emotions was in the mind of the writer of the book of Revelation when he said:

“I know thy works that thou art neither cold nor hot. I would thou wert cold or hot. So because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth.” Revelation III:15-16.

History shows that passion, as evidenced by the emotions, makes people selfish or unselfish, impure or pure, bad or good. This fact is brought out in the verses which follow the above quotation.

II

CAN INSTINCTS AND EMOTIONS BE CHANGED?

WHEN making a study of the instincts and emotions, their differences and relationship should be kept clearly in mind. Although these two basic forces often overlap, yet they should never be confounded. Each is very useful, but both are useful in different ways. For instance, the sex *instinct* serves as a protection in the relations a woman has with a man whom she does not love; while the sex *emotion* encourages relations with a particular man the woman loves. Hence, it is a mistake to talk in a general way about either the sex instinct or the sex emotion. Both exist and both are useful, but each often acts directly opposite from the other.

Instincts and emotions are natural and probably both are largely the result of inheritance. Instincts, however, are inward impulses *without feelings*. Instincts are unlearned, involuntary, and come from within. Instincts are more or less unreasoning. Instincts seem to be aroused by something within one's self, while emotions are aroused

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by something without one's self. Instincts are technically a blind tendency to some mode of action independent of any consideration to which the action leads. Instincts are protective and passive. As a rule they urge us to *do* things, and also to *avoid* things. Instincts supply intelligence—but are not creators of energy.

Emotions are natural inward impulses *with feelings*. Where instincts seem to be void of feelings, emotions consist of feelings. Emotions are involuntary, as are the instincts, but we are always conscious of our emotions. While it is easy to explain our instincts, it is sometimes difficult to know why we love, hate, sympathise or have other feelings toward different persons. Emotions are active and creative. Emotions are the source of great power for good or for evil. Emotions urge us to take action. Instincts and emotions seem to balance one another. The man who directs his instinctive life to good ends leads a normal, useful and happy life.

It is instinct for a woman to keep her husband away from other women. Without any definite reasoning, she *instinctively* wants him to herself exclusively. This instinct has gradually developed through the ages when woman was a mere chattel of man. She instinctively knew that if her "man" became interested in some other woman, her posi-

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tion would be greatly weakened and, perhaps, she would be thrown out altogether. When, however, some other definite woman comes into the picture, there develops something more than instinct. Hatred and jealousy are aroused against this new woman. These are emotions and lead to action. First, these emotions cause the woman to wake up, dress up and give the man the very best within her. Formerly, these emotions sometimes might lead to murder, but now under modern customs they are more often the cause of divorce.

In comparing instincts and emotions, it can be said that during the centuries the instincts have been standardised much more than have the emotions. Most normal women have the same instincts, although they may differ greatly as to emotions. Most normal men have the same instincts, although some of these instincts differ greatly from the instincts of women, or rather are developed more or less in men than in women. Normal men vary greatly, however, as to their emotions. Two men may have the same instincts, but may have entirely different emotions. We say that one person is "very emotional" and that another person "lacks emotion." Surely it takes more to arouse the emotions in some than it does to arouse them in others, while the instincts seem equally latent.

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Statistics strongly suggest that instincts and emotions are very difficult, if not impossible, to change within one generation. Statistics further suggest that a vast amount of harm has been done by attempting to change basic instincts and emotions. This attempt has been due partly to a desire by all of us to make the other fellow like ourselves. Without doubt the Church has been a very potent factor in this desire to change human nature. Jesus' statement that a man must be "born again" has sometimes been interpreted by theologians in a dangerous way. Being unable to explain Jesus' statement literally, they have attempted to explain it as a figure of speech. This has resulted in establishing an idea in the minds of many people which never existed in the mind of Jesus. No one understood better than this great Teacher that instincts are basic and fundamental.

Jesus' explanation of the above statement shows clearly that He referred to the extent to which instincts are used and to the purpose for which emotions are used. Jesus was absolutely right in his demand that men must be "born again," before they can enter the Kingdom of Heaven. History shows, furthermore, that only those churches which have insisted upon this program have grown and prospered. Churches which have not believed in regeneration or salvation have fallen by the way-

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side. Men must be born again. Salvation and regeneration are both scientific. These words, however, apply to the motives, purposes and ambitions of men rather than to a change in their instincts or emotions which are as much a part of one's body as are arms or legs. Jesus made very clear that he did not expect a rebirth physically or in connection with any natural characteristics, but a redirection or harnessing of the instincts and emotions.

The mistake of theologians, that we should suppress the instincts and emotions, has been responsible for a tremendous amount of unhappiness. The fierce conflict between the Catholics and the Protestants, covering many centuries, was really instinctive and emotional in nature. Naturally, some people were attracted by pomp, form and organisation. These people preferred the Catholic Church, and were entitled to their preference. Other persons, naturally, were attracted by simplicity, spontaneity and freedom. Such people were those who protested against the Catholic system, hence were called Protestants. They likewise were entitled to follow their emotions and satisfy these emotions. The split-up in denominations which followed in the Protestant group was based on natural causes. Those with strong emotions developed the great Methodist organisation, while

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those with less strong emotions developed the Congregational body. A study of denominations shows an intimate relationship to the emotions. Those who believe that churches will never get together in one denomination, base their opinion on the fact that men are controlled by different emotions and that the different denominations exist to satisfy these different emotions.

Conflict among these different denominations is unpardonable. Proselyting is inexcusable; jealousy is contemptible; and all denominations should work together. The strongest religious body in every city should be the Federation of Churches. Every true Christian should put the Federation of Churches ahead of his own special denomination. On the other hand, different denominations exist, and some will always exist as long as men differ in their emotions. To attempt to say that only one denomination should be recognised is like attempting to say that only one colour should be used. Emotions underlie a diversity in religious tastes as they underlie diversity in clothing tastes, food tastes and housing tastes. Standardisation is important and should be used so far as possible, but standardisation, like every other good thing, has its limits of usefulness. We might standardise the arms to be like the legs, but in doing so we immediately turn a human being into a four-footed ani-

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mal. If we want a race of horses, well and good; but if we want a race of human beings, we must expect the arms to be different from the legs. We cannot have our cake and eat it, too, in this world. If we want real human beings with energy, emotions and imagination, we must expect these human beings to be guided by the instincts and emotions which make them human beings. We are past the time when we burned people at the stake for not joining the church to which we belonged, but we have not yet reached the point where we respect the other person's religious opinions and tastes. We must do this before we are worthy to be called Christians.

Not only has the Church caused great suffering and unhappiness by ignoring the emotions and trying to make all people Protestants or all people Catholics, but parents and employers are guilty of the same crime. We attempt to make our children like ourselves. We naturally sympathise with and understand them in connection with the emotions that we ourselves have, and often totally misunderstand them in connection with such emotions as they have but which we lack. As a result, children leave their homes because their parents do not understand them. The same thing applies to husbands and wives. One of the great reasons for family discords is that the husband attempts to

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make his wife like the things he likes, and do the things he does, and refrain from the things he does not care for; while the wife attempts to follow the same impossible procedure.

People do not resemble one another emotionally any more than in looks; in fact, it is the difference in the emotions that really makes the difference in personalities. It is well for a man and woman who are married to have opposite dispositions, but it surely is best for them to have similar tastes and emotions. In fact it is debatable if two can have similar tastes without being alike emotionally. Husbands and wives, however, who have different emotions should clearly understand that the other has different emotions, that each always will have different emotions and that these emotions will not change and cannot be changed. It is just as sensible for a woman to try to turn the violet into a rose, or the potato into a carrot, as to try to change her husband in his natural characteristics. The same applies to a man trying to change his wife. It surely would save a tremendous amount of unhappiness and greatly increase the efficiency of all, if this simple but fundamental fact could be understood by all people before they are married.

Instincts and emotions are largely at the bottom of labour troubles. Strikes are not due primarily to a demand for higher wages or shorter hours.

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Strikes are primarily due to the fact that certain wage workers do not *feel* right toward their employer. Misunderstandings are at the bottom of labour troubles, and misunderstandings are due to the fact that employers do not recognise the basic instincts and emotions of their wage workers, especially the instinct for self-preservation and the emotions which it arouses. The world is ruled by feelings and not by figures;—that is, the world is ruled by the emotions. A strike is never settled by the signing of a wage agreement, unless the men feel right in their hearts. Increasing wages, distributing profit-sharing, the giving of Christmas bonuses, are all forms of throwing away money unless the employees feel right in their hearts.

Recognition of the basic instincts and emotions is even more important, when dealing with an individual employee. It is natural for an employer or a foreman to want each employee to be like himself. If the employer is naturally prompt, he wants all others to be prompt, irrespective of whether they are conservative or extravagant. Another employer is naturally thrifty, and he wants all others to be thrifty, irrespective of whether they have other qualities which are just as important as thriftiness. An employer wants all of his executives to be like himself, notwithstanding the fact that the success of his business depends on having

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executives different emotionally so that one will balance another. Every successful organisation must be made up of people of different emotions. A business with all the members thrifty would go to seed; while one with all the members extravagant would go on the rocks.

Business is like political parties. This country would be one-sided and headed for disaster with the people all Republicans or all Democrats. The best conditions exist when these two parties are evenly balanced. Sometimes we can render our best service by voting with the minority party, whichever it is. Very little industry or trade would exist were it not for the fact that people have different emotions, different tastes and different desires. Where harmony, growth, and even business depend on these different emotions in people, why is it that we are all trying to reform the other fellow and make him like ourselves?

There certainly is a surplus of societies and associations at the present time, and no more are needed. If, however, I were to start any sort of a reform, it would be to reform some reformers! Those who are attempting to make other people like themselves are not only causing a tremendous amount of unhappiness, but they are killing the goose that lays the golden eggs. When we think of the tremendous amount of time and energy de-

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voted by husbands and wives in attempting to reform each other, by parents in attempting to reform their children, by sisters and brothers trying to reform one another, and by the public at large trying to reform all except themselves, it is very evident what a dead weight on society this whole reform business is becoming.

The instincts and emotions are of great importance in connection with a young man or woman selecting his or her life work. A man's "natural bent" should determine whether or not he be a professional man or a business man. A man's instincts and emotions should determine whether a professional man ought to go into art, music, or literature. A man's instincts and emotions should determine whether he becomes a doctor, lawyer, or minister; or whether he becomes an engineer, agriculturist, salesman, or manufacturer. Society suffers greatly from the tendency of young men to take the first job offered to them, irrespective of their qualifications, or to take the job that first pays the most, irrespective of whether it satisfies the emotions. Before any boy is granted a diploma, his instincts and emotions should be discovered, if not, indeed, tabulated on his diploma.

Educational leaders too often are straining at the gnat and swallowing the camel. Square pegs are forced into round holes, and round pegs are forced

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into square holes. As a result, educators succeed only in smashing the pegs and ruining the holes. Let us drop this inefficient and wicked method. Let us stop trying to make the others like ourselves, and recognise the fact that there are violets and there are roses, and that people are as entitled to differ as are flowers. Let us be thankful that we have a choice of impulses and the other creative forces which are at the bottom of all progress. Let us hold up to shame those people who attempt to crush these impulses and who criticise others for being unlike themselves. These instincts and emotions are the root of progress, and a difference in emotions is absolutely necessary for beauty, peace and activity.

“But what is the trouble?” the reader will ask. The trouble is that in the attempt to standardise and crush instincts and emotions, no energy is left to direct these great forces. Instincts and emotions are basic and should be encouraged, but it makes all the difference in the world how they are used. Hence the important thing is not to reform these forces, but to direct the purposes, motives and ambitions which control them. One boy has a knife, and another has a hammer. Both tools are different, and both are capable either of constructive or destructive work. A boy can create useful things with either, or he can pound his thumb

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with the hammer and cut off his thumb with the knife. Hence, the purpose of the father should not be to take away the hammer or the knife. Let one boy continue to have the hammer and the other the knife, but teach each boy to use his respective tool for constructive work.

This is where regeneration and salvation are of great importance. This is the work Jesus had in mind when he stated that all men must be "born again." Let parents direct the instincts and emotions of their children toward constructive efforts; let employers direct the natural instincts and emotions of their workmen along lines for which they are best fitted. Let reformers urge the harnessing of the instincts and emotions rather than their crushing or exploitation.

As to what extent instincts and emotions can be redirected, psychologists differ greatly. It is, however, generally recognised that the instincts and emotions are largely matters of inheritance. Some claim that these characteristics may be moulded somewhat by environment, and this is probably true, after a number of generations. Environment must affect instincts and emotions in connection with a race, but how much environment can change the instincts and emotions of a given *individual* is questionable. The instincts and emotions of a race are affected by centuries of climatic

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conditions, character of neighbouring races, topography of the country, and other features. The Hebrews have an instinct to trade because they were forced into trading from not being allowed to own real estate. They were forced to be itinerant pedlars from one city to another without a place to reside. These circumstances developed in the Hebrew race its trading characteristics.

Some races over the course of centuries have developed warlike characteristics; other races have developed acquisitiveness, while others have developed other peculiarities. Instincts and emotions naturally change over a number of generations, according to environment and other factors. It, however, is very questionable whether environment has much effect during one lifetime on the instincts, although environment is an important factor in the development of emotions. To the extent—however—that instincts and emotions are determined by inheritance, this should be known and recognised. Then each individual should be educated, mated and given an occupation suitable to his or her individual instincts and emotions. This is a great need to-day in both social and industrial relations.

III

PRIMITIVE INSTINCTS AND EMOTIONS

IN connection with this study of people and the always prevalent hunger for personal freedom, an analysis can be made as to the kind of freedom desired. Ten distinct demands are very apparent, and these grow out of ten fundamental instincts. These ten are as follows:

1. *Freedom of Worship.*

People demand the right to worship and pray in any way so long as God is kept first.

2. *Freedom in Government.*

People desire that they be not compelled to bow down to or serve any earthly being, but that they may be natural, living their own lives and following their own tastes.

3. *Freedom of Speech.*

People claim freedom in speech should be permissible so long as they are reverent and considerate of the rights of others.

4. *Freedom of Leisure and Recreation.*

People want to be assured one day a week for rest, a working day not to exceed

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eight hours, and reasonable vacations, according to the character of work.

5. *Freedom to Learn.*

This is possible only by profiting by the experience of one's parents and others. Hence people demand free school and university education.

6. *Freedom to Go and Come With Safety.*

As this is possible only when the fear of being killed or molested is removed, people insist upon police protection in their homes, in the street and when at work.

7. *Freedom in Friendship.*

People want a right to freedom in this connection so long as they do not take what belongs to another.

8. *Freedom to Enjoy One's Property.*

People insist that property honestly acquired should be protected and that stealing both in petty ways and by big business should be punished.

9. *Freedom in the Assurance of Real Justice.*

People believe that one should not do or say anything to harm another.

10. *Freedom to Create.*

People are recognising this is possible only through the elimination of covetousness and freedom from worry.

Further study leads one to believe that the real conflict in the hearts of all human beings is the

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strife between their emotions and accepted conventions. The instincts and emotions have been inherited from primeval days, while accepted conventions are inventions of modern civilisation. There has always been more or less of a conflict between the emotions and the conventions, but it has heretofore been followed by more important conflicts such as political and economic conflicts. Our forefathers first struggled for political freedom; after securing this, they fought for economic freedom; while now the point has just been reached where the present generation is struggling for personal freedom. Real freedom will probably be secured by combining the instincts, emotions and the conventions. In most cases, the conventions are the result of experience and should be respected, but not at the expense of crushing the worthwhile instincts. The instincts are of great value, but they should be developed without eliminating important conventions.

It may be that the real reason for losing the confidence of youth has been the attempt of elders to eliminate, instead of to redirect, the primitive instincts and emotions. The youth problem, and indeed almost every other problem of life, will be solved only as we recognise that civilisation has made great mistakes, and that primitive man had features which we should conserve. This brings

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us to the question of whether the instincts and emotions should be suppressed, exploited, or harnessed. The old Puritan idea, which was a reaction from the excesses of the Elizabethan Age, was to endeavour to *suppress* the emotions. Many of the moving picture producers, publishers of cheap magazines, and proprietors of restaurants, dance halls and other amusement places have endeavoured to *exploit* the emotions. The emotions, however, cannot be suppressed and are too sacred to be exploited. *The emotions should be harnessed.* Personal freedom is as necessary to the development of a well rounded life as is political freedom, economic freedom, or any other freedom. The emotions of primitive man produce the great dynamic power which has made communities and nations, and they must be conserved and utilised. Physical health, material possessions, and even educations, are mere tools which are helpless, until vitalised by human emotions.

Human energy is the result of the emotions. Most of the good and evil in the world have come from the use or the abuse of the emotions. The supremacy of the emotions was demonstrated most dramatically during the World War. Whether fighting at the front, toiling in the factory, or raising funds, man's supreme response could be evoked only by an appeal to the emotions. The emotions

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cannot be suppressed; the emotions should not be exploited; but the emotions can and must be harnessed. Hence, people cannot be reformed by laws, rules or conventions; but their emotions can be harnessed to worthwhile purposes. This will bring the health, freedom and happiness for which all seek, and redound to the advantage of the nation as a whole.

Study of the instincts or emotions shows that the ten most important ones in this day and generation are as follows:

1. The instinct to worship, which culminates in prayer and service.
2. The instinct to be natural, to the extent that no man be compelled to bow down to any earthly being.
3. The instinct for reverence, which is a holy emotion of fear and affection.
4. The instinct for leisure, which has developed one day of rest in seven.
5. The instinct for knowledge, which has been conserved and increased by passing the experiences of one generation down to another.
6. The instinct for self-preservation, which has perhaps been the most potent instinct in the conservation of races.
7. The instinct to propagate. Perhaps the greatest of undeveloped resources to-day

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is the proper use of the sex instinct; while the greatest drag on civilisation is the fact that so many people are not mated properly.

8. The instinct for property ownership which is known as the acquisitive instinct.
9. The instinct for justice, which has constantly developed throughout the ages.
10. The instinct to produce and create, rather than divide up property already produced.

Every action of nations and individuals has been based on one of these ten instincts.

To summarise the situation, history teaches that the original instinct was apparently one of worship. This developed from the worship of idols and physical things, to the worship of a Spirit through prayer and service as a source of spiritual power. Hence, the first demand was for freedom in worship. Then, in order that people might not become superstitious and get out of balance, it was necessary that there be general freedom and that naturalness be encouraged. Thirdly, it became evident there should be reverence for spiritual things; that is, freedom of speech, with reverence. Fourthly, that there should be freedom for rest, for recreation and for opportunities to think and get our bearings. Fifthly, that there should be respect for parents and for others of experience,

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which respect is absolutely essential in order that one generation may benefit from the experiences of former generations. Then developed important principles; namely, that we should not-kill, nor commit adultery, nor steal, nor do anything to harm our neighbours. Finally, we come to the question of covetousness, which has caused so much unhappiness and general unrest. In other words, if we want something we should try to create it and not try to get something that the other fellow has produced. The succeeding chapters will discuss these ten distinct instincts.

IV

INSTINCT TO WORSHIP

A PROMINENT lawyer likes to relate the place of honour which, next to the family Bible, was given in his father's library to the autobiography of John Wesley. When the father died, this prominent lawyer found references on the fly-leaf to a certain page of the autobiography. Upon turning to this page, he found these words of Wesley's marked: "I have so much to do to-day that I must pray for two hours this morning." Most of the world's most prominent men—leaders in science, statesmanship, industry and commerce—have found the same help from prayer and worship that John Wesley found. Many of these men, when starting their busiest and most vital day, instinctively take time for prayer and meditation in order "to get a good ready" for the day's work. When telling the story, this lawyer would add: "This is on the principle of spending a half hour in sharpening your hoe, before going out into the field to do an hour's weeding."

In the fall of 1918 I was ill in the Massachusetts General Hospital, at Boston, recovering from an

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appendicitis operation. Before I left the hospital the flu epidemic was at its height, and I well remember the many heart-rending stories which filtered through to my sick room. One noon my nurse seemed very solemn, and upon enquiring what was the matter, she remarked, "There is lots of praying going on in the hospital to-day." Thereupon she told me of another nurse, a friend of hers, who that morning had died from the flu almost at her post. This led to a general discussion of prayer, which concluded with the statement by the nurse as follows:

"I am no psychologist nor Sunday-school teacher, but I have been in this hospital for many years, during which time I have met all kinds and conditions of people. This one thing I have found to be almost universally true, namely, that whatever the race, creed or condition of a sick man, there comes a time when he instinctively prays. This seems to apply equally to the religious and the so-called irreligious, to the cultured and to the ignorant, to the rich and to the poor. Irrespective of training, education or position, men seem at times instinctively to hunger for Divine help. Moreover, every doctor and nurse, whatever their personal feelings may be in regard to such things, will confirm what I say."

Some claim that a man's last prayer will always

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be in the language of his babyhood. If, for instance, a child is born in Poland and comes to this country when very young and is brought up to speak in English, he instinctively reverts in his last hours to Polish. Another person may speak fluently a half dozen languages, but his last prayer will be in his native language; that is in the language of his mother. These simple facts illustrate how worship and prayer are instinctive characteristics rather than acquired characteristics.

The instinct to worship and the desire to pray is very basic. Every normal person must worship some one or some thing. It cannot be helped. It is instinctive that men and women worship one another; for parents to worship their children; and for all to worship great national leaders. Effective government is based upon the instinct of hero worship. When this is lacking, the government fails for the time being. Constitutions, treaties and laws are but empty shells except as they are personified and energised by living souls whom the people worship. All history teaches this. Democracy depends not on constitutions, laws or courts, but on Washingtons, Lincolns and Roosevelts. The same principle applies to the home and every other department of life. Worship is the greatest factor toward holding all together. Bible history teaches

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this most clearly. Both the Old Testament and the New Testament are made up mainly of stories of men and women.

The psychology of the Hebrew religion has two features:—First, that the people should have no gods that they thought more of than they did of God Almighty; and, second, that they should not make a god of any material thing. This sounds very simple at first thought; but in truth it is very comprehensive and far reaching. Let me briefly discuss the first:—Do we realise that the greater part of both physical and mental suffering is due to disappointment coming through the loss of wife, husband, children, parents, friend or partner, whom we have consciously or unconsciously been worshipping? If our worship of such a person is greater than our worship of God, then when he or she goes, and all are sure to go sometime, then our health, faith and happiness tend to go simultaneously.

The Bible does not say it is wrong to worship a lover or a child; but that it is wrong to put this lover or child *before* Almighty God. Only God is everlasting and all powerful. Let persons worship one another; but be sure that God is put first of all. This is the first feature of sane worship. Worship of the right sort has a strange and beautiful ele-

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ment, in that we are really worshipping divinity. The military hero, and, on a lesser scale, the athlete, is worshipped for his courage and power. Statesmen are worshipped for their humanity and wisdom; musicians and artists are worshipped for their realisation of beauty. All are expressing, however incompletely, attributes which we feel are Godlike and thus we worship.

The second feature of sane worship is that we should not worship land, money, fame, power, or any other material thing. The sooner that business men realise the logic of this, the better for us all. These material things, and education as well, are mere tools. As tools, they can be very useful; but when the tools become bigger than the man, their usefulness is immediately jeopardised. This is the great temptation always facing business men. The danger is not in money, but in the putting of money before everything else; the danger is not in government, but in putting government before the welfare of the people. Education is useful, but when it ignores God it becomes destructive. Sane worship requires putting God before everything else and using all else merely as a means to a more happy life rather than as an end.

Although worship is instinctive, the subject cannot be dropped at this point. The emotions are a very important factor in connection with worship.

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While men and women satisfy their own instincts by worship and prayer, progress has been possible only through the emotions. Passive worship has fed man's hunger, but emotional worship has supplied the power which has made for progress. A man's instincts interest him in saving himself; but his emotions interest him in saving others. The emotions have supplied the power underlying all the great missionary movements, from the Crusades of the Middle Ages, to the medical and educational triumphs of to-day.

One great difficulty with churches is that so many of them are weak either emotionally or intellectually. Growth along intellectual and liberal lines should be balanced by sane increases along emotional lines. It should, however, be clearly kept in mind that both the intellect and the emotions are mere tools. The important work of religion is to determine how these tools are used. This is the reason for worship, and for the existence of churches.

Any denomination or individual church which neglects either the intellectual or the emotional side, is making a great mistake. Some can, perhaps, satisfy their own instinct for worship by an intellectual service; but it is impossible for such a form of worship to inspire men to sacrifice and service. The emotions must be aroused to develop

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and carry on active and useful work. It may be instinctive for some to prefer an intellectual denomination, and for others to seek an emotional denomination; but all would be better if there could be a sane mixture of both.

V

INSTINCT TO BE NATURAL

FRIENDS of Theodore Roosevelt know how he loved a great puffing locomotive. When arriving in the railroad station at the end of a journey, he seldom passed his locomotive without stopping to look at it. Sometimes he even would remove his hat in great respect, and sometimes pat the locomotive with a spirit of real fondness. Yet, when I once remarked to him about the wonder and power of a great trans-continental engine, he replied:

“Yes, a locomotive fascinates me, but it is not nearly as wonderful as a little child, or even a prairie broncho. The child and the broncho are natural, while the locomotive—although great and impressive—is artificial and helpless without a human soul to guide it.”

This statement is a very good illustration of an important side of Roosevelt's character, namely, his love for the outdoors and all forms of nature. Furthermore, an analysis of Roosevelt's successes shows that these natural instincts and emotions enabled him to win and lead men. This same love

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of the natural, and courage to be natural is noted in the lives of most great leaders. When it is said that a man has personal magnetism, it means that he has the power to awaken in people emotions and harness them to good or evil ends. Although Roosevelt stated that the locomotive was not to be compared in wonderment to a child or a broncho, even the locomotive aroused his emotions, while it would not at all appeal to the average man.

A second important instinct, therefore, is the instinct to be natural. The man who hates "make believe" should be encouraged in his naturalness. We all ought to have as little to do as possible with the artificial things of life. Of course, the Church at some periods carried this ideal too far by destroying beautiful paintings, statues, and fine art; but it often has gone to extremes one way or the other. The beautiful cathedrals of the Middle Ages were but the reaction from the poverty of the early Church; while the simplicity of the Puritan "meeting-houses" was a reaction from the splendour and formalism of the preceding era.

This instinct has at times been a great factor in the discussion of morality and art. The lovers of true art have been impelled by the instinct of naturalness to work for an art which should be true to nature. All this means it is important to remember that instincts, like all other great forces, should

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be properly balanced for the best results. An instinct can be used either to construct or to destroy, according to the motives, purposes and ambitions of the persons. These motives, purposes and ambitions are determined by the spiritual attitude of the person; but this brings us to another factor which we will discuss in a later chapter.

Psychology shows that life is a constant struggle between the natural and artificial. For instance, when a child is young, he is instinctively natural; but as he becomes older he unfortunately drops these childlike traits and becomes more artificial. Jesus doubtless had this in mind when he said that except as we become as little children we cannot appreciate the Kingdom of God. Economic history shows that prosperity is born in an era of simplicity and naturalness; but that this same prosperity develops an era of artificialness, which in turn brings disaster. After business depressions, people again return to their simple and homely ways after which another era of prosperity gradually develops. The growth of civilisation seems to be a constant swing of the pendulum from the natural to the artificial and back again. Sometimes, I think even that real progress consists in neither the natural or the artificial, but in the struggle;—that the struggle is even more important than the goal.

A great principle exists in connection with this

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instinct to be natural; a principle which psychologists now recognise and psychologists now capitalise. It is the principle that we cannot suppress our emotions, but if they are worrying us, we can redirect them by becoming interested in something else. This is the reason for the good which so often comes from a European trip and a vacation in a new place. We can get fresh air and fine scenery by going to the same place each summer, but we get a rest of mind by going to new scenes. Many have found that the best antidote for trouble is some new trouble! Nerve specialists state that a great amount of trouble does not hurt us so long as there is variety! It is brooding on one thing too long that causes mental breakdowns.

Owing to this instinct to be natural, we are taught to think first of God. If something troubles us, think of God; if some one has been unkind to us, think of God; if we have become so infatuated with a person that we cannot get him or her out of our mind, then think of God. This is one thing Jesus may have had in mind when he summed up all the Commandments by saying: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thy self." A great idea is here, which if adopted would do much to eliminate worry and make a happier world.

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A study of Hebrew history shows that this was the basis of their campaign against idolatry and superstition. Idolatry in any form is plain dishonesty. When a nation or individual fools itself, it is growing weaker rather than stronger. Our hearts, souls and minds may be adulterated as well as our foods. The adulteration of souls and minds is far worse than the adulteration of foods. The preacher or teacher who adulterates belief is far more dangerous than the manufacturer or merchant who adulterates commodities. The vital and essential need of naturalness is shown by the response to nature writings, nature study, and the nature movement in general. Animals and birds, flowers and trees, and the rest of outdoors,—these restore the soul. They become more necessary as “civilisation” becomes more complex and artificial.

It is an instinct of man to worship, and all men do worship something or some one, and always will. The important thing is to make sure that we put God and spiritual things first. It is also an instinct of man to be natural and live as nature intended he should. Yet there is something in civilisation constantly pulling us away from this ideal. Apparently the temptation was the same thousands of years ago as it is to-day. This is illustrated by the fact that Moses and all the Old Testament prophets were so opposed to idolatry.

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There should be no conflict between the instinct to worship and the instinct to be natural. Whether one naturally gravitates on Sunday to church or to the parks, either may be the result of the instinct to worship, or the instinct to be natural. On the other hand, both going to church and going to the parks may be abused and either may become a form of idolatry. Those who go to church to seek social prestige, or who walk in the parks to talk business, are both violating a holy privilege.

The thing to guard against is idolatry, which is the worshipping of anything *artificial*. This means that both the instincts and the emotions must be kept under control. Idolatry is the enemy of naturalness. Idolatry includes all that is artificial in life. Idolatry is always the curse of civilised nations, as it was the curse of heathen nations thousands of years ago. The worship of anything man-made is idolatry and dangerous. The extent to which civilisation has failed has been due largely to a failure to eliminate idolatry or to develop sane worship. Before we can find God *everywhere*, we must find God somewhere.

Idolatry includes more than the worship of images, buildings, land or other material things. It includes the worshipping of man-made creeds, theories, forms or superstitions. The worship of anything artificial is contrary to the instinct to be

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natural, and to be free. The importance of this freedom cannot be over estimated. Next to the enjoyment of worship, true happiness depends more upon being natural than upon any other one thing. Through worship one acquires faith in God and by being natural one acquires faith in himself. Genuineness is a great help in giving one self-respect, which is so essential for real satisfaction with life. Nothing undermines confidence in oneself or others as does hypocrisy.

To get the greatest good from this instinct for the real things of life, one should become enthusiastic for them. A mere negative attitude may keep us from danger, but it will never make us happy. Instincts keep us from harm, but they seldom bring us peace, joy, or prosperity. To get a real thrill out of nature or out of anything else, the emotions must be aroused. By instinct the duck goes to water and a hen scratches in the garden; but neither would get far did the duck not enjoy swimming and did not the hen enjoy scratching. The enjoyment of the swimming and the scratching closely approaches an emotion. Let us never be ashamed that we are emotional.

VI

INSTINCT FOR REVERENCE

ONCE, when discussing the subject of reverence with a very famous physician, he remarked to me:

"I am not a psychologist, but I have often wondered whether what a person says when coming out of ether reveals his character. Of course, I never blame any individual for what he says under such conditions. Both doctors and nurses are trained to forget it. It does, however, seem as if some ancestor must be responsible for the things said, if the patient himself is not."

In conversation which followed, this physician made the point that a man's intuitive reverence, or lack of reverence, is one of the most important barometers of either his character, or the character of the family from which he comes. In discussing this point at length, he showed how all great men of his acquaintance are instinctively reverent. My own personal acquaintance with men confirms this statement.

Hence one of the great instincts relates to the subject of speech. Here again absolute freedom is

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desirable as long as we treat spiritual subjects with reverence. No arguments need be given and no reasons need be offered—but blasphemy is instinctively repulsive even to those who have had no religious training. Prayer being so great a power, and prayer and the possibility of blasphemy being so closely related, the instinct for self-expression must be clearly understood and controlled. It is most interesting to realise that, while prayer and blasphemy are the absolute opposites of each other, yet some of the same words are used in both and the only difference is in the intention behind the inflection of the voice or the pose of the body.

A classic story is used by a well known professor of psychology which illustrates this point. A young man, who had been a source of irritation to the good people of his community, was once reprimanded for not showing proper respect during prayer time. One day he was called to task by the elders of his country church and told that he was the only one who did not bow his head, close his eyes and hold his two hands together in a reverent way. He was told to do this thereafter and he agreed. He kept the promise, but when the preacher secretly opened his eyes to see how the young man was doing, he found as follows: The young man's head was bowed; his eyes were closed; and his two hands were faithfully put together with

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his fingers up as he was instructed, but the preacher found his two thumbs on his nose! All of which shows that reverence is much more than a question of form, but rather a question of spirit. No law can make people reverent. The development of reverence must come through the development of the reverent instinct.

In reality, however, this third instinct goes very much further. It demands giving spiritual things the greatest respect. It calls for respect for the clergy; it calls for reverence for all that is Holy. It tells us not to use the name of God in vain. It is this instinct that makes us recoil, when we hear profanity or stories which ridicule God or religion. This instinct demands reverence, respect and all honour to God Almighty. The reason why we have this instinct will be appreciated some day from a great economic viewpoint.

Once when talking with Charles P. Steinmetz, who for many years was considered the greatest electrical authority in America, I asked him what great inventions would take place during the next fifty years. In reply he seemed to doubt whether many more radical changes would follow along mechanical lines and he felt that electrical progress had advanced pretty thoroughly. He was very hopeful of great discoveries along chemical lines and felt that miracles, almost, would take place in

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that realm of science. In conclusion, however, he made this statement: "The advance along mechanical, electrical and chemical lines are mere nothings compared with the discoveries which are sure to take place along spiritual lines. Here is the field where the great miracles are to occur during the lives of the coming generations. Spiritual power, now almost untapped, is the greatest of undeveloped powers and has the greatest future. The first step in the development of spiritual power is a reverence for the spiritual." It would indeed be strange, after the prolonged advance of material science, if a reaction, a swing toward reverence for the spiritual, should not come.

It surely will be seen that the instinct for reverence is much more than a mere form. Nature does not want man to be reverent from any pride or desire for honour. The instinct of reverence was given in order that man might recognise the power in spiritual and worthwhile things. The man who is not reverent is ignorant. All salesmen will bear testimony that they are treated more courteously by big concerns than by small ones. Of course, this is true. Concerns which once were small are now big partly because they were courteous and they are courteous because they are operated by men of character. Reverence and courtesy costs nothing, but are worth a great deal. The first step

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toward the acquirement of knowledge and power is reverence for knowledge and power. One of the great mistakes of the Church has been to present reverence for the sake of reverence, without making clear why we should be reverent. The purpose of reverence is that we should become truly interested in spiritual and worthwhile things. Sir Isaac Newton's first step in his studies of gravitation was to develop a reverence for force; Franklin's first step in getting people interested in electricity was to develop a reverence for electricity; and the first step to-day in developing this great latent spiritual power at our command is to develop a general reverence for spiritual power. Reverence is one of the great basic instincts, but it has been so misused as to be almost forgotten. People are blamed for not being reverent; but the fault lies not with them, but with ancestors who taught reverence for the sake of reverence, neglecting to recognise its purpose.

Reverence is one of the primeval instincts of man and this instinct is bound up in religious teachings. Reverence was taught by the Hebrews in a very practical way, namely, by making people think twice or "count ten" before they spoke. Idle words were looked upon as idle time or any other form of waste. Gossip was considered a sin and was often punished by death. Only in connection with the

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formal taking of oaths were the Hebrews allowed to use the name of God. Jesus later even criticised this when he said, "Swear not at all; but let your speech be yea, yea; nay, nay; for whatsoever is more than these is of evil." He doubtless saw that, if we take oaths on some occasions, we imply that on other occasions we may not be speaking the truth. He believed no one should need ask one of His followers to speak "under oath." Yes, Jesus believed in freedom of speech, but not in carelessness of speech. He believed in speaking frankly, but efficiently.

People are always slipshod in the use of language. In connection therewith men are very wasteful and careless. Men unconsciously acquire the habit of untruthfulness which soon becomes insincerity. Both careless speech and careless conduct are costly mistakes. "By thy words thou shalt be justified and by thy words thou shalt be condemned." The world always needs to talk less and to think more. It is thinking, quiet communion with our Maker, which gives men power, peace and wisdom. Men should have the privilege of free speech, such a desire is instinctive, but to be able to *think freely* is of far greater importance.

When thinking about this instinct, I wonder if it is the psychological reason for church services, prayer meetings, and similar functions of the

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Church. Men say that they believe in the Church, but still they do not attend its services. Surely there must have been some basic reason for church services, prayer meetings and the various other meetings held for inspiring spiritual life. The church services held each day, the continued services held during Lent, and the various special days commemorated by the Roman and Anglican Churches, were doubtless instituted to satisfy this basic instinct for reverence as well as for worship.

The history of these two great Churches teaches, however, that to satisfy this instinct the emotions must be aroused. Emotions are to instincts what rain and sunshine are to a seed when it drops in the ground. The emotions give life to the instincts and enable them to function. Hence to develop real reverence there must be emotion and fervour. A statistician is accurate; but his statement is of short life and quickly forgotten. But when the poet says the same thing, it lasts for generations! Why? Because the poet puts emotion into his words and they live forever. This is why the dictionary describes reverence as a "profound respect mingled with fear and affection." Another authority states: "Reverence is the synthesis of fear and love."

Carlyle said: "Reverence is the highest of human feelings." When stating "feelings" he re-

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ferred to the emotions which are synonymous with feelings. Thus it is evident that to be truly reverent one must do far more than avoid profanity, desecration, sacrilege, abuse, defilement, and the violation of sacred things. The truly reverent man must be stirred with a holy emotion of fear and affection. True reverence must be a joy on the part of men and women. We should be filled with adoration like the Wise Men who came to Bethlehem at the time of Jesus' birth, bringing their gifts with them. This spirit of reverence—"profound respect, mingled with fear and affection"—men need to-day to give them power and vitality.

VII

INSTINCT FOR LEISURE

ONE night in London at a meeting of an economic society, I found myself sitting next to Bernard Shaw. Naturally, it was to me a most interesting evening. There he sat, crouched down in a Burberry tweed overcoat, with his bushy whiskers. Sometimes he seemed to doze off, but he apparently heard every word that was said, even though asleep! Now and then he would give a whimsical smile at some statement, and once in a while a grunt or a growl. At the close of the meeting I was introduced to him as "from America." He thereupon said to me something like this:

"So you are another American over here! Well, you come from a wonderful country and are a pretty smart race, but if you keep on at your present pace, soon you are all going to burn out. If you Americans could only be tied to the floor one day out of seven, and compelled to think, then I would have great hopes for America." What Bernard Shaw says regarding the future of America may or may not be true, but it should be recognised that the practice of reserving one day in seven for

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rest, thought, and prayer, was one of the fundamental principles of the founders of our country.

Some one has said that the greatest of all inventions is "compound interest." A real survey of the situation, however, would probably show that the invention "to give one day of rest in seven" was even more far reaching. A study will show that the Hebrews were not the originators of this great idea. The discovery was made by other nations far older than the Hebrew nation. The practice is the result of thousands of years of experimentation. Physical, intellectual and spiritual growth come only while we rest. It is said that ideal conditions exist when one sleeps eight hours a day, rests one day a week, and takes a year off once every seven years. This, however, means that Sunday should be used for real rest and worship.

Unfortunately, the tendency has been to get more away from Sunday observance. Commercialising Sunday may do far more harm than the commercialising of vice or the sale of beer. Not only is the tendency toward a wide open Sunday undermining the health of the nation; but it also is checking the nation's growth spiritually and culturally. Sunday was meant to be the day for recharging our spiritual, physical and cultural batteries. Hence, Sunday observance is very important. This is not an appeal for the churches,

however much I believe in them; but it is an appeal that men should use Sunday in developing spiritually, physically, and culturally. Sunday is a great American Institution, and men must not cast down the ladder by which America climbed. The Sabbath is a great economic asset, beneficial to all, like the air and sunshine. When any one desecrates it for commercial purposes it is like polluting the water we drink and the air we breathe.

I do not urge any literal return to the Puritan Sunday with its severe background of unnatural and stern piety. "The Sabbath was made for men and not men for the Sabbath." Although worship is an essential part of the day, yet one of the best ways man can worship God is to spend the day developing the sides of his nature which are more or less ignored in the haste and bustle of the week. In this nervous and high-powered American civilisation men absolutely need a respite from the quick excitement of the daily round of activities. The body needs to be healed from the wear and tear of the week, and the spirit needs solace after the blows which it, too, has encountered during the six preceding days.

Americans are a gregarious people. Fraternal orders, Chambers of Commerce, Rotary Clubs, Kiwanis, and other organisations of one sort or another all bear evidence to our desire to get to-

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gether with our fellows. The automobile has also been a tremendous force in maintaining our gregarious impulses. It has helped bring people together more swiftly. Up to a certain point this is a healthy sign; but most men do not have enough time in which to be alone. Character is developed as much in solitude as in groups. We owe it to our immortal souls to spend at least a small portion of each week in quiet contemplation, in thought and in worship. It is only in this way that we can build up the spiritual life and the physical tissues which have been frayed by the ceaseless activities of the week.

A man cannot be a Christian on Sundays and do as he pleases the other six days of the week. Christianity is an attitude toward life and not lip service to a creed. We do need to set aside some specific time to restore spiritual energy just as nature demands that we set aside time in order to rebuild our physical energy. Both religion and science have found that Sunday is the time for such recreation. Let us not forget, however, that the command to honour the Sabbath is preceded by the admonition, "Six days shalt thou labour."

The ideal Sunday is one spent quietly in the home. Church worship, peace of the family circle, good books, a few friends, long walks—these simple things should comprise the Sunday program for the

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business and professional man. Rest and peace are fundamental needs of man. Sunday observance offers these to us. Both religion and science stand squarely behind the one day off in seven. But deeper, perhaps, than religion or science is the instinct for "taking off" one day in seven, which instinct seems imbedded in all races. Strange to say animals have this same instinct and some engineers claim that machinery needs its rest periods! This instinct is far more outreaching; it is a general instinct in men and women for leisure and recreation other than that provided by a normal night of sleep. Human nature does not permit one to work continually at the same task without a break. This human instinct for leisure underlies and is responsible for the great recreational and amusement industries existing to-day.

The city of Detroit has been noted for two things:

(1) Detroit has been the most efficient industrial city in America; that is, its people have turned out more products in dollars *per capita* than have the people of any city in the United States and probably in the world. The wage earners and executives of Detroit have been speeded up and geared up to a rate in excess of any other industrial center. This is due to the high state of mass production reached in the automobile industry.

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(2) Detroit has been the greatest movie city in America; that is, its people have purchased more admission tickets *per capita* than have the people of any other city in the United States and probably in the world. The wage earners and executives of Detroit have been so intense in their work that they seem to likewise need more recreation. The speeding up of industry has resulted in an increased demand for recreation in all large cities. This is a very significant fact and one of great importance to the hygienist, the sociologist, and the churches.

As men and women become more intense in their work, the instinct for leisure and recreation increases. This fact, rather than our national prosperity, probably accounts for the great growth in amusement enterprises in this country. Those who have not studied the earnings of the various amusement companies little realise the stupendous figures reached. For instance, millions of admissions are paid daily to the movies of the country and this is only one form of amusement. When one includes in such a compilation the money spent for regular theatres, cheap magazines and comic supplements, novels, pleasure riding, tobacco, chewing gum, and the like, statistics show that one-seventh of all expenditures goes to recreational and amusement purposes in a normal year. This indicates much as

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to the importance of this fourth instinct, both to the churches and to the amusement industry. Furthermore, it should be seen from the above facts that the two are fundamentally competitors. Statistics further show that amusements increase, as churches become less efficient and vice versa.

The instinct for leisure and recreation would not be so serious a problem to-day were it not that leisure and recreation awaken very strong emotions. Furthermore, after one becomes a little sophisticated, it seems necessary to arouse the emotions in order to get the necessary leisure and recreation desired. For instance, any simple form of entertainment is sufficient to amuse country people who have seen little of modern city life. Before the era of the movie theatre, very simple entertainment was always sufficient to hold and amuse average American young people; but this situation is no longer true. In order that business men may get their minds off their business, or the women get theirs off their troubles, the demand is absolutely for something which arouses the emotions. In order to attract either young or other people to the theatres, or to sell them magazines and books, there must be something in the picture or story to arouse the emotions.

It, therefore, will be seen that although this instinct for leisure and recreation existed for cen-

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turies as a simple instinct, it has now assumed very dangerous proportions. Recreational theatres, magazines and books have become, perhaps, the greatest single factor in arousing the emotions. As the emotions are such a great factor for good or evil, the importance of recreation, music and the theatre is very evident to all.

VIII

INSTINCT FOR KNOWLEDGE

WHEN motoring in the summer through Maine, New Hampshire and Vermont, I am struck by the difference in the appearance of the various old homesteads which I pass. Many are falling to decay, others are rented to foreigners, while only a few have apparently been repaired by the children and are used as summer homes by some member of the family. When passing these houses, the question often arises in my mind as to whether or not the condition of these ancestral homes may be a good barometer of the character of the children. I can not imagine how children who really honour their parents can permit the old homestead to go to ruin and decay.

Recently, I took a motor trip to Wild River, near Lovell, Maine. I got out of my car and walked about the yard of one of these old ancestral homes which had fallen completely to decay. I even found a little trinket left in the cellar, while in the corner of the yard was the remains of an old rose garden which the mother or grandmother of some American business man once carefully planted and

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nurtured. Perhaps I may be oversensitive in such matters, but were I preparing for Dun or Bradstreet a report on a business man's character, I should certainly look up the condition of the home where he and his parents were born and brought up. No one barometer is sufficient to judge either men or conditions, but this, like other barometers, indicates a factor which should not be neglected in estimating character. Men who have no regard for their old homes must have little regard for their parents and for the past, or for the values which the past acquired.

The fifth basic instinct of those we are considering, is a desire for knowledge or to learn. Psychologists classify this instinct as *curiosity*. They doubtless are right in so far as the origin of the instinct is concerned, but it soon became a factor in the desire for longer life. Many people are interested in study either to satisfy their curiosity, or as a form of recreation, rather than for utilitarian purposes. Gradually, however, people have learned that education also helps one to get a living and support a family with less effort. The family urge and the desire for comforts have, therefore, become a great factor in stimulating this instinct for knowledge.

The purpose of this chapter, however, is not to discuss the instinct for knowledge, but rather the

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method by which it is gathered and passed down by one generation to another. I shall try, also, to show that the old Hebrew system of family training was founded on a very sound principle and may some day have to be re-adopted. I refer to *home training*, rather than *mass training* in schools and colleges. The situation is that the schools and colleges are taking away our children during the entire year, excepting the summers, when the children are "parked," often in camps. The training of children is being passed over to others commercially, as is the building of houses, the making of clothes and the manufacture of shoes. For parents who do not live together, such educational opportunities are necessary; but parents who are happily married should—as a rule—keep their children more at home and personally pass on to them what they (the parents) have learned. Usually children should live at home until ready for college and—as the basis of a training—be taught to honour the knowledge of their parents. Once in a while parents are found who need to send their children away to school earlier, but the custom is developing too rapidly for the good of the nation.

To give young people education without good habits, is like giving young people power that may be used destructively. Knowledge may at any time be purchased; but good habits may best be ac-

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quired through proper home training. Therefore, when parents select a school or college they should choose one which most nearly does the work of an ideal parent. Honouring one's father and mother and thus profiting by what one has learned through experience results in lengthening life, increasing efficiency and making one happier. Statistics should show clearly that this has been a fact and that fact always is being fulfilled.

Long life depends primarily on profiting by the experiences of one's predecessors. If each generation would profit by the experience of its parents—instead of insisting on learning only by personal experience—and would add just one new idea to the field of better living, the length of man's life could constantly be extended. Statisticians believe that only a few generations would be necessary to increase the proverbial three score and ten to five score or longer. The only way, however, this may be done is by each generation honouring its preceding generation to the extent of profiting by its experiences and adding something itself to the field of general knowledge. The great desire of mankind is to live and this instinct for knowledge is stimulated by this desire.

The exacting of literal obedience on the part of children toward their parents and teachers may of course be abused by those who lack in vision,

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imagination and sympathy toward their children and students. There have been civilisations where the basis of family life was a tyrannical control resting generally in the male parent and even including the right to take away the life of a child, if the parent so decreed. This is not the relationship between children and elders that Moses meant when he said, "Honour thy father and thy mother," and in the instinct of parental respect which exists in all normal humans.

There is something innately fine and thoroughbred in the homage which youth should always pay to age, the respect which children should show toward their parents and teachers. Youth has enthusiasm and ideals, energy and hope, ambition and desire. Age has mellowed these qualities and sprayed upon them the experience of life itself. The disappointments of a world could easily be avoided if we would but give heed to the voices of those who have travelled the same road before us.

There are some things which Christians may learn from other civilisations, from other religions. I have always admired certain aspects of the ancestor worship of the Chinese. That implicit and abiding respect which the Chinese has for his parents, for his ancestors, is a marvellous quality and may be responsible for the long life of that so-called queer nation. In this swift-moving and high-

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geared American civilisation, the younger generation has slipped far from its moorings in this connection. Yet we cannot be too harsh with our young people. As a rule the younger generation is all right and the fears of the older generation are usually ungrounded. It takes only a few years to turn a younger into an older generation. If the younger generation seems to be a little wild, we would do well to examine the older generation before we cast all the blame upon the "flapper" and her "boy friend."

This is an age in which fathers are giving their children too much pocket money and too little personal attention; too many automobiles and not enough of their own companionship. I am always puzzled when successful business men, with remarkable records of accomplishment, reveal themselves as failures in handling this most enduring of all forms of investment,—the development of their children. The average father spends his time accumulating money, working to secure the material comforts and advantages of life for his family. He works hard and makes many sacrifices. But at the same time he too often ignores the greatest asset of all,—the boy who sits opposite him at the breakfast table each morning.

He desires that his son go to a good school, that he receive some outside religious training, and that

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he have his share of the same material things as the other boys with whom he associates. The rest he leaves more or less to chance. As a result, there gradually grows up a subtle barrier between the boy and his father. The difference between their ages, the family closeness of their relationship, that lack of a frank and spontaneous contact on its own merit—all these prevent the establishment of a fundamental bond regardless of how pleasant the surface of family relationship.

Paradoxically, the very anxiety which the father feels about leaving his children material possessions and his insistence upon giving them "advantages" which he never had, is often very harmful. The fact is, the boy who starts out in life after his schooling is over, with \$100 in his possession, but who has had adequate training in the fundamentals of life and in the handling and value of money, is in a far better position than the boy to whom a father has given a generous allowance but who has not had the personal interest of his father or been properly trained elsewhere.

Inheriting money from a father has often proved disastrous; training in good character, never. We admire the pride which Englishmen take in their sons. The British business man is more concerned with the development of the sons who will carry on his business after he is dead, than with anything

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else. It is noticeable that too often an American father forgets that his son has an instinct for certain knowledge and training which he—the father—alone can satisfy. This is a great mistake of American business men.

In the United States men have developed architecture to a high perfection. Not only must the symmetry and beauty of outline of our great buildings be perfect, but more importantly we concern ourselves with the security of their foundations. We should be equally concerned with the foundations we are giving to those who later must man our great industrial and commercial enterprises, operate our railroads, run our government and control our banks. Hence the importance of good schools. For such work education and training are necessary. But education of the intellect, education that comes only from books and school lecture platforms, is not enough.

The youths of ancient Sparta were trained for the service of the state. The family and the individual were unimportant except as they served the purpose of the State. Such a system does not make for the best development of the individual; but even it is to be preferred to the indifference and lack of responsibility which too many American fathers have shown in the training of their children. The responsibility of the education of our boys and

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girls is a personal one. It cannot be delegated to the state or the Church. It rests fundamentally upon the fathers and mothers. When parents have such a personal interest, we will have taken a long step toward the establishment of that ideal relationship contained in the command: "Honour thy father and thy mother." Unless parents are to assume this responsibility, then schools must be reorganised to train as well as teach.

Let me make clear, however, that the above command was not given in the interest of fathers and mothers, but to satisfy that basic instinct for knowledge which is in every normal man and woman. Paid teachers are useful; books are handy tools; but this instinct for knowledge can normally be satisfied only by personal relationship between the two generations, father and son; mother and daughter. Furthermore, in order that such a contact may be fruitful and of the best results, there must be an emotional bond between father and son and between mother and daughter, not leaving all to outside teachers.

This brings me to my final point in this connection, that knowledge and training "takes" only where there is an emotional bond between teacher and pupil, whether the teacher be a father or a beloved college professor. Hence, not only is it necessary to arouse the emotions for effective worship,

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simple naturalness, unadulterated reverence, and satisfying recreation, but an efficient educational system demands that the emotions of the students must be aroused and properly harnessed or the educational system fails. Furthermore, both parents and teachers should constantly keep in mind that example is far more important than precept.

IX

INSTINCT FOR SELF-PRESERVATION

AT a certain meeting of the American Statistical Association, one of the members was reading a paper on "murder statistics," although he used a more technical term for his study. Apparently, he had the last word on the subject and treated it from every phase and standpoint. After the paper had been read, the meeting was thrown open for discussion and questions. At this point some one asked, "Is killing on the increase or the decrease?" This man, who a few minutes before presented himself as a great authority on the subject, seemed for a moment dazed. Finally, he recovered himself and said something like this:

"Frankly, I do not know. This seems a strange thing for me to say after giving you this mass of statistics. I, however, reply in this way because a correct answer to the question depends on the definition for killing and on what the term 'murder' really includes. My figures give only such cases as are brought to the attention of the police. Yet I fully recognise that these figures may represent only a very small percentage of those who are really

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killed. As the statistics which I present include many cases which would not have been included if statistics had been prepared 100 years ago, so we are in a state of evolution at the present time. Surely society suffers just as much from the loss of human souls unnecessarily crushed in industry, as if they were cut off by an Indian tomahawk or killed by a bullet from a bandit."

Values are created by human souls. Premature deaths, sickness and accidents are great economic losses. By eliminating these, together with the losses caused by stealing, the difficulties of life and the cost of living would be cut in half. Thus it is not surprising that the instinct for self-preservation is so strong and powerful. This instinct applies to nations as well as to individuals, hence the great desire that wars may be eliminated. The League of Nations is a step forward, but it will never be effective until the officials of a nation are condemned for starting offensive warfare, the same as any citizen would be for killing an innocent party on the street. Killing is generally recognised as the greatest offence against law and order; but lawyers and wealth are seeking to break down justice in getting the guilty freed and eliminating proper punishment. We hear so much about bandits on account of the slowness of retribution. With immediate and

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severe punishment, banditry would not be so popular with the criminal classes.

In connection with this sixth instinct—that for self-preservation—there is something in which all are much interested; namely, personal protection. Fundamentally, to give protection is the first duty of government, and to give such protection government was originally devised. Corporal punishment is not contrary to the Hebrew command, “Thou shalt not kill,” because this command is followed by explicit instructions as to how the criminal who kills is to be killed in order that he shall not repeat the crime. These instructions might well be adopted again. The laxity of the police, the attitude of lawyers and the general disregard for law is a disgrace to any nation. This is partially due to the complexity and volume of law with which statute books are crowded; but there is no excuse for killing, and the man who kills should be dealt with severely. Anything except a human life can be replaced. Most other mistakes may be atoned for in some way; but the man or woman who kills should be put away so he or she can kill no more nor propagate those who would have the same desire.

Human life has an inherent right to society's protection. Whoever out of any anti-social im-

pulse arrays himself against society and takes human life, becomes an outlaw and society must protect itself against him. The old law of an eye for an eye, however, is not what is involved in a civilised and Christian view of this situation. Society does not revenge itself on the person who has taken a human life; but society simply endeavours to protect other innocent human lives from a similar fate at the hands of the same murderer. Often human life seems to be one of the cheapest commodities in existence, as progress has been very slow in protecting it.

America has been guilty of too great leniency in many directions as regards the criminal class. The maze of technicalities which surround legal procedure permits too many guilty persons to escape punishment. The theory of the social contract may be only a theory, but as civilisation has evolved up through the tribe and into its present group form of the nation, society has evolved those rules for its members which must be adopted and adhered to, if society is to exist. Some of these rules change from time to time and grow out of the needs of the period in which they were established. Others strike deep into the inherent instincts of man and are eternally the same under all circumstances. The taking of human life is intrinsically and at all times an immoral act. It is not legalistic

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rules, but the instinct of self-preservation which causes us to penalise severely the one who kills.

Although killing in former days consisted largely of immediate and brutal murder, it has greatly increased in scope since the industrial era which started with the invention of steam power. The urge of industry, which has attracted people from the country to the cities, has resulted in the slow killing of millions of people. This situation is really the reason for much of the labour agitation. The instinct for self-preservation is a great cause of misunderstanding between employers and wage workers. Men and women see that although working diligently in mills and factories, they are getting nowhere. They feel that their bodies are being used as fuel in the great furnaces of industry. For a time they patiently slave under the existing conditions and then—once in so often—they rebel. The instinct for self-preservation erupts in most industries, once during each generation, like a volcano, in the form of a bitter strike. On the surface this strike seems to be an economic loss to both employers and employees, but most such struggles are milestones on the road to progress toward a time when all killing will be a thing of the past. In the meantime, let us not be guilty of taking life either as employers or as stockholders.

The instinct for self-preservation is the urge that

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makes men work for food, clothing and shelter. It is the instinct which causes men to avoid dangers, keep away from wild beasts, and shun anything that may harm their bodies. The instinct for self-preservation has been usually the basic cause for war, on the part of either the defensive or offensive tribe and nation. It has been a great factor in the making of history, both political and economic. It is this instinct which creates the demand for goods in the minds of the great mass of people. It is the desire of people for food, clothing, and shelter which causes men to go into the forest for lumber, under the ground for ore, sail the seas for fish, and roam the prairies for cattle. This instinct serves as the reason for agriculture, mining and all industry.

Many wonder why it is that the newspapers, which are read by the masses, give so much space to murders. The reason is that whereas the well-to-do have many and varied assets in the form of land, buildings, mortgages, stocks, bonds and other property, the only assets of the masses are their lives and the lives of their families. Hence, it is entirely reasonable that they, more than others, should be interested in anything like murder, which so directly affects their only asset. So long as this condition exists and the instinct of self-preservation is so powerful, the newspapers with great popular

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circulations, will give a large amount of space to murders, suicides and divorces.

This brings us to the part which the emotions perform in connection with self-preservation. The emotions are important factors in connection with the second five of the ten basic instincts, as in connection with the first five, but in a very different manner. The emotions are needed to successfully "put across" genuine worship, love for nature, reverence, Sabbath observance, and parental respect. These five instincts do not effectually function, except as the emotions are aroused. The emotions are necessary to give energy, life, and vitality to these five instincts and make them actively function. With the second five instincts, the emotions cause the trouble. This distinction is very important to remember, as we approach the conclusion of our study.

For instance, the instinct for self-preservation does no harm, until it develops the emotions of fear, anger, hate, etc. When these emotions are aroused, then trouble begins in the form of murder, war or other methods of slaughter. The emotions play as important a part in connection with the latter five instincts, as with the first five, although in an opposite direction. In fact, in connection with killing, stealing, adultery, etc., the emotions are the cause of all the trouble; yet because an

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emotion causes trouble does not mean it should be suppressed. Fire is a very dangerous force, yet we could not live in a temperate zone without it. So it may be with fear, anger, hate, and other emotions which we will discuss from now on. Even though they are responsible for much trouble, yet they demand control rather than suppression. To attempt to suppress the emotions because they sometimes cause harm would be like attempting to eliminate steam boilers because they sometimes explode. The more powerful any force is for harm, the more powerful it also is for good. This is the law of compensation.

X

INSTINCT TO PROPAGATE

E. M. STATLER is probably the greatest hotel man America has thus far produced. Although he was born in poverty, left school and went to work as a bellhop at nine years of age, he became a multi-millionaire in one of the hardest possible fields in which to make a fortune. Although when paying hotel bills we feel that every hotel proprietor ought to be a millionaire, statistics show that most of the hotels in the United States are operating at a loss. All of these obstacles Mr. Statler has surmounted owing to his possession of three valuable assets. First, his integrity and desire to be of service; second, his tremendous energy; and third, his ability to recognise the human instincts and emotions.

One day when talking over a business project with him on the top floor of the Pennsylvania Hotel in New York, he seemed worried, and on my enquiring the cause, he replied:

"The one worry I have, Babson, is keeping my hotels morally clean, and preventing them from being used for immoral purposes. Notwithstand-

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ing the great efforts I make, supplemented with supervisors for each floor, and a corps of private detectives, I am faced with a constant struggle." Then he quickly looked up and said:

"Babson, do not think I am any better than any other hotel man, because I am not, and most of all I dread being called a hypocrite. I am making this fight for clean hotels, because such a fight pays. A strictly straight hotel is a much better earner than one which is run loosely." Then he turned to a detective's report on "Women Buyers," and after some minutes' silence, broke out:

"I wonder if vice in any form can ever be suppressed, until people are educated to see that impurity does not pay? When laws and instincts conflict, the result is always disastrous to the law, until people have a change in heart."

One of the problems with which nations seem unable to cope is sex. The sex instinct is very old and powerful. The sex urge is as natural as hunger or thirst. Like any powerful agent it has great possibilities for either good or evil, success or failure, happiness or misery. Yet letting it lie dormant may be like wrapping one's talent in a napkin and burying it. All must admit that this instinct presents a real problem and that it has been accentuated by women entering industry, and by men giving more time to mental rather

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than physical labour. In the meantime, while these new conditions have been developing, we have surrounded ourselves with a network of laws—some good, but many unwise—against which a rebellion is gradually brewing.

The Hebrews taught self-control in connection with sex, as with drink and every other pleasure. The Mosaic Law rebuked indecency as it did gluttonness or drunkenness; but when it came to laying down a basic sex law, it made only one;—namely, that man should not commit adultery. This meant that one should not offend against another man's wife, except under the penalty of death. So long as a couple held one another's love, they were meant to stay together. When the time came for a divorcement, it was given on request. Jesus later said: "Do not even commit adultery in your hearts"; that is, do not "play with fire," but leave the wife of another man severely alone, so far as doing anything to in any way arouse her or you sexually. In olden days there were no courts to question, or nasty lawsuits to go through as at present. A woman's love was recognised as a man's great asset. Death was meted out to any other man who robbed one of it; with little attempt at further legislation. Of course, this program applied to conditions which were not complicated by property and other important present considera-

tions. Therefore, this may not be any basis for twentieth century action. Certainly the world should have advanced along these lines as in other directions. It, however, should be realised that marriage and divorce laws need constant revision and standardisation.

While I deprecate the apparent excesses to which the younger generation has sometimes carried its frankness, yet on the whole I believe there is less danger in their frankness than in the suppression and prudishness of certain previous periods. I have an innate belief in the decency of humanity, and any wholesale condemnation of young or older people on this point is a denial of this intrinsic decency of mankind. Children as a rule reflect the actions or reactions of the elders, and I am sure the honour of adults has constantly been increasing.

In the relation between the sexes, woman, up until recent times, has been at a terrific disadvantage. Woman has been obliged to live in a man-made world. While these handicaps are being removed, they will for some time exist to a great degree in restricting her right to equality with man. Nowhere have these handicaps been more severe than in connection with this problem of sex. She has been under man's domination in this matter for centuries. She is emerging from this background of man's greater strength and is taking her place

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equally with him. The double standard of morality is crumbling. In its place woman is demanding that both sexes view this problem from equal vantage points.

There is evolving a finer and truer relationship between the sexes,—one based on an intelligent understanding and comprehension of sex in its practical as well as its romantic aspects. Sex has too long been clouded in ignorance, and too long been shrouded with the sinister word “hush.” The love of man for woman and the love of woman for man is the finest of all emotions. It should be developed sincerely. This development is taking place, and eventually there will emerge a richer and better love life for both men and women. One thing is very certain; namely, that the instinct for propagation cannot be quenched or suppressed. It is only natural that it is a very powerful instinct, because the population of the world depends thereon. If no people inhabited this world there would be no use for any of the other instincts.

The instinct itself probably applies only to the basic desire within humans, as in animals, for offspring. The normal mother and father both want children. Formerly, the wealth of a family was measured by the number and quality of its children. The woman who did not have children was looked down upon by her friends and neighbours.

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Once it was a disgrace to be an "old maid." The man who did not have boys to carry on the family name was pitied. In view of this, anything along the line of birth control was strongly frowned upon and often legislated against both by Church and State.

History shows that as a nation becomes well populated, so that an increasing birth rate is no longer necessary for the welfare of the nation, the original purpose of this instinct for propagation loses its force. The nation is less anxious to have the poor raise large families, because they are unable to take care of them properly. Many do not favour the rich having children because such children turn out so often to be useless and a source of menace to the State. As a result, birth control is gradually being accepted as perhaps the lesser of the two evils, where self-control seems impossible.

The real difficulty, however, is not coping with the sex instinct for offspring, but rather with the sex emotions. While the sex instinct for offspring has been lessening, the sex emotions have been increasing in violence. Many factors have contributed to this change such as: (1) The independent women, and the increasing number of successful women in industry who usually have strong sex impulses; (2) the increase in mental work by both sexes with

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a corresponding decrease in physical work (active physical work or exercise is the best antidote for sex emotion); (3) the increasing circulation of sex novels and magazines; and (4) the tremendous effect of the "movies." Without approving or criticising any of these forces, the fact must be admitted that the sex emotions are constantly being stimulated at a rate far greater than ever before.

The situation is still further complicated by the fact that these emotions are a very important part of love and a happy married life. Surely the man or woman who lacks strong sexual emotions should seriously hesitate before getting married to one who possesses such. For this reason alone we should to-day honour the "bachelor girl" and encourage those to remain single who have not the sex urge. Society is, therefore, confronted with the alternative of suppressing these emotions, which are so wonderful and holy, or of letting run wild these same emotions which are so dangerous and degrading when misused. This is the reason why parents, teachers and legislators all dread to meet the problem squarely.

One thing is fundamental in the entire discussion; namely, that the home must be protected as the basis of sane progress. As economic conditions change, the customs and conventionalities must be expected to change, but the purpose to pro-

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tect the home should remain constant. Church or State laws, enacted in one century, should not necessarily be made to apply in another; but whatever changes are made should be without either prejudice for the old customs or a desire to experiment with fads. Such changes should be made with the sole purpose of protecting and purifying the home so as to make a better, healthier, and happier succeeding generation.

XI

INSTINCT TO OWN

ONE of my best friends is a man who has been compelled to serve some time in state's prison. He is now out, fortunately, and I often have him at my home for dinner. I am not only fond of this man, but he was once my employer;—when I worked for a bond house directly after graduation from the Massachusetts Institute of Technology. He got into his trouble because certain forged bonds were found in his possession. After getting out of prison he was very much interested in the subject of prison reform, and in the reasons why men became involved in theft. His conclusion was that most criminals are abnormal or subnormal. He would insist that men are instinctively honest, and that those who fall lack certain fundamental instincts in this regard.

Without doubt, my friend is correct as most experts in prison work seem to agree with him. On the other hand, it must be recognised that instincts are greatly changing over generations, and that the instinct to own may tend to curtail the instinct

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for integrity. In the study of instincts, such situations often arise and they are still further complicated by emotional eruptions. Thus, there is an intimate relationship between the instinct to be honest, to which my friend refers, and the acquisitive instinct, of which we will treat in this chapter.

The acquisitive instinct is a natural part of man's essential nature. Properly developed, it makes for a sane and happy civilisation. Any attack upon it is an attack upon civilisation itself. Carried to excess, the acquisitive instinct can become what Walt Whitman calls "The mania of owning things." Against such excess we should all guard ourselves. Greed may become dominant in this matter if we do not take care to keep our sense of values steady; but, for most of us, the desire to own things is a healthy and valuable instinct.

We all know what stealing is, and we should know that civilisation rests upon integrity and the protection of property. This is not a popular doctrine for him who has nothing; but it soon becomes such when he himself becomes a property owner. It is too bad that the world has now got into the unfortunate condition that there is such a difference in the opportunities of people. But we must remember that this instinct has been one to which increasing opportunity has been afforded. Originally, there was no such thing as personal prop-

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erty; for thousands of years all property was held in common by the tribes; then followed individual ownership and the dishonesty which it developed. No new economic system, however, can make people honest;—only the knowledge that stealing is absolutely forbidden, and he who steals must pay back two or more fold or else work it out with manual labor. Is there any reason why this Mosaic Law, as applied to stealing, should not be adopted bodily to-day with its simplicity and its penalties?

Men fail to realise the great economic waste involved in dishonesty. I refer not alone to what is stolen, but to the cost and burden on society of watching people to keep them honest. It is estimated that one out of every ten persons employed is engaged in watching others, either to keep others at work, or to keep others from stealing time, money, or property. Think of the foremen, sales clerks, bookkeepers and others who could be put on production work if all people were honest. The situation appears even worse when one considers that 80% of the people are honest and that this great army is necessary to keep a small minority from wrecking civilisation. Instead of dallying with theft—small or great—it would be very much better for all to go at it simply, but severely, and blot it out.

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We must courageously face all the consequences that come from this simple yet profound instinct, expressed as the acquisitive instinct, when it is not controlled. Any one can visualise the wrong involved if I steal your purse or your automobile. But in the complex world in which we live to-day, our sense of values in this connection is dulled if we are not constantly on guard. An evasion of income tax obligations may never be found out; but a wrong is here committed against a vague entity called "the Government." It is easier to be dishonest where the wrong is not clearly defined against a specific person. In this category I include the oversharp practices of business men who feel perfectly serene in taking unfair advantage of a competitor, and yet who would be insulted if told they ever "stole" anything.

The Golden Rule applies strongly in connection with this instinct to own. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." This probably is the best solution of the complicated problem of property rights. There always has been a conflict between those "who have" and those "who have not"; and probably there always will be. The acquisitive instinct is as basic a part of human nature as all the other instincts. We may gradually approach an ideal economic state as we gradually become

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more spiritual, more moral and more educated; but such conditions cannot be legislated into being. The process of growth is very slow and it must necessarily be so. Theoretically, socialism may be an ideal economic state, but it cannot be brought about hastily by legislation or revolution. Socialism can come only as human instincts and emotions are redirected. The changing of human nature is a slow and tedious process. Therefore, I say that in the meantime the teaching of the Golden Rule is, perhaps, the best thing we can do in this connection.

In the brief discussion of the ten basic instincts herein covered, I have tried to show four facts;—*First*, how each of these ten instincts is at the root of one of the ten great problems facing our nation; *secondly*, that the solution of each problem evolves coping with certain emotions which the respective instinct arouses; *thirdly*, that while the instincts remain always the same, the emotions vary from generation to generation; and *fourthly*, that the relative importance of these emotions vary with different nations as well as with different eras, even as they relate to the same subject or problem.

This changing relative importance of the emotions is very well illustrated in connection with this eighth instinct. In a new country where all were pioneers, or in an old and over-crowded coun-

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try, the economic struggle is so great that the emotions have little to do with stimulating the acquisitive instinct. Men and women are so busy getting enough food, shelter and clothes to keep them warm, that no additional stimulation is necessary. Hunger and cold are sufficient stimulants and no emotional stimulants are needed. Well-to-do groups, however, who have enough sure income to give them more than the necessities of life, are urged on from emotional stimulants to acquire and conserve property. This is the situation with the rich and middle classes of all countries, and with almost all classes in the United States.

Various emotions come into play in this connection; but the most potent one is pride and the fear of poverty. This emotion is the cause of the universal desire of "keeping-up-with-Lizzie." Most of the people of the United States have reached a point where their income is more than sufficient to provide the *necessary* food, clothing and shelter. A large percentage of families in the United States would be better off with less expensive foods; would be healthier wearing simpler clothes; and would be happier in smaller homes. The emotion of pride, however, makes people forget what is best for them and instead they seek to copy or excel their neighbours.

The emotion of sympathy is also a factor in this

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connection. Millions of fathers are doubtless spurred on to acquire goods by a sympathy for their families, especially for the children. The children ask for new clothes, or for more education, or for an automobile, phonograph or radio. The father has not the heart to refuse such requests. The father's sympathies are aroused and these sympathies get the better of his judgment. Thus the emotions are not only a great factor in stimulating the acquisitive instinct, but they are a constantly increasing factor. Business men laugh at the psychologists' interest in the emotions, but nevertheless the emotions are the life of trade in America. If people bought only what they needed, trade would suddenly fall off greatly and millions would be thrown out of employment. Gradually, of course, there would be a readjustment so that all of us would get these necessities by working only one half the time; but while this readjustment might be taking place, there would be a terrible business depression.

A later chapter shows that desire is probably the greatest single factor in changing business conditions. Let me here say that the emotions are a great factor in developing or directing the desires of people. This means that the emotions are perhaps the greatest factor in changing both the channels and departments of trade. Great in-

dustries are created or ruined according to the changing desires of people and these desires are determined by their emotions. Emotions, therefore, are the primary cause both of stealing and of earning, of saving and of spending, of consuming and of giving. The emotions are constantly making and breaking industries and communities, as well as individuals. Because of this they are tabooed and looked down upon. Such is a most cowardly procedure. Emotional power is infinitely more valuable than even electrical power. Hence it should be developed instead of curtailed, encouraged instead of spurned and honoured instead of ridiculed. But let it be harnessed in human dynamos instead of causing havoc in the form of lighting.

XII

INSTINCT FOR JUSTICE

THE National Crime Committee has issued a report showing that the United States annually suffers a loss from crime of from sixteen to twenty billion dollars. These figures show that it is pretty much a rule that the crime loss is equal, or exceeds the total value of all agricultural products, and is in excess of the total loans we made to the Allies during the War. This means an average annual loss of about \$150 per capita, or \$500 per family.

In compiling such statistics, the cost of insurance and certain taxes are included. The loss to property (theft, arson, etc.) is figured at two billion a year; and the loss through commercial frauds is also given at two billion. The cost of police, judicial prosecution, prison, private guards, etc., totals six billion. The economic waste of crime as a result of the work of those who are destroying instead of producing, is estimated at three billion annually. The drug traffic and the liquor traffic are each made responsible for causing an economic loss of one billion. Yet these figures do not in-

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clude the actual economic loss which comes from gossip, unkind words, and general carelessness.

After stealing, the next crime concerns the impulse to harm another by what we say. The old rule apparently was that one could say what he wished, so long as he used not the name of God in vain; honoured his father and mother; and said nothing to hurt others. Of course, this ruled out all gossip and mean remarks so common in conventional society to-day. These little slurs were put on a par with adultery and killing.

Many complain because the Mosaic Law was not inclusive enough and did not forbid more things; but this was for a purpose. The purpose of life, from Moses' point of view, was that men should live naturally,—with full freedom so long as they did not harm others. He wanted men to follow their instincts so far as possible in their worship, their education, their love and their conversation. In all of these things, maximum freedom was the aim so long as other people were not harmed. The sooner we eliminate conventional hypocrisy, useless laws and return to the few simple principles underlying the Ten Commandments, the happier all will be.

More harm can be done by lying than by stealing. Shakespeare expressed it quite significantly when he said: "Who steals my purse steals trash,

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but he that filches from me my good name robs me of that which not enriches him and makes me poor, indeed." The insidious poison which can be spread by the tongue has never been fully and properly catalogued, because many people who are guilty of this fault are those who in other directions are morally strict in their own lives. To bring this about it may, however, be necessary to restate the decalogue so that it will definitely emphasise the affirmative virtues of kindness, love, generosity, tolerance, and those other qualities, which, if practised, would almost automatically absorb the specific rules of life laid down by law-makers. If we could keep in mind that simple motto, "live and let live," we would bear ourselves with kindlier tolerance toward our fellows.

In connection with the study of the instinct for justice, one is impressed with the great progress which business has taken during the past half century. It is only a generation ago when misrepresentation was an accepted necessity of carrying on business. The stock market was manipulated by continually putting out stories which were known to be untrue; manufacturers in high standing used misrepresenting labels for their products; while merchants and their salesmen stated anything to move the goods. Great changes have taken place in these matters. Not only has legisla-

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tion been enacted so as to protect the public and honest business men against the abuses of a few dishonest ones, but all are learning that honesty is good business. Service has to-day become the watchword of successful manufacturing and merchandising. The New York Stock Exchange, Chambers of Commerce, Better Business Bureaus and other organisations are actively at work helping to encourage the principles laid down in the Mosaic Law.

The instinct for justice, however, is much more than the statistician's desire for naked truth. If we all always knew what is the truth, we might have a happy world; but with so few of us knowing what is the truth, a concrete discussion of truth leads one into serious complications. Perhaps Moses had this in mind when he was content to say, "thou shalt not bear false witness against thy neighbour," instead of saying "thou shalt not lie." Every man knows what is not his own and that the taking of such is stealing, but none of us know the real truth on many subjects. Hence the emphasis is placed on the word "*against*" and on the spirit in which we speak. Jesus emphasised this very clearly in his various talks and discussions. It will be remembered how strongly He condemned the calling of one's brother a fool, however foolishly the brother might seem to have acted.

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Jesus' command that we judge not that we be not judged was along this same line. Conscientious newspaper men—publishers, editors and reporters—will understand the point I am trying to make. The first rule of a Christian newspaper office is not to be truthful, but rather, be just. *Theoretically* truth should be the ideal, but practically justice is the best goal to seek.

People instinctively want justice. Centuries before any such thing as private property existed, there existed an instinct for justice. In those days a man's honour was his capital, wealth and assets. Although the importance of this ninth instinct has been overshadowed by an increasing interest in property, so that the acquisitive instinct seems more important, yet this instinct for justice is far older. History teaches that for generations the great conflicts between individuals and tribes were over questions of honour.

Even in our own wars this instinct was a very important factor. The only possible justification for the United States making war on Mexico in the Forties was because our honour was involved. This instinct was a primary factor which brought the North and South into fierce conflict in the Sixties. The North instinctively believed in freedom and that the slave was not receiving justice from the South. The South believed her honour

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was questioned and immediately seceded. At the time, both sides believed that the conflict would last only a few months. If merely property or the value of the slaves had been involved, it would have been quickly compromised. The instinct of justice, however, knows no compromise.

The same instinct brought on the Spanish-American War. Spain owed us nothing in a material way, nor had she molested our people. The blowing up of the battleship "Maine" was only an incident. War was declared against Spain, because the American people believed that Spain was treating very unjustly our nearest neighbour—Cuba. For a long number of years we had seen the injustice of Spanish rule in this island. Finally, a point was reached where this inherent instinct for justice became so powerful that the United States declared war upon Spain. Furthermore, Spain was not granted peace until she freed Cuba and enabled the Cuban people to get justice.

The instinct for justice quickly develops emotional impulses. These emotions, aroused by the "sense of justice," are what cause individuals and nations to fight. The statement above presented provides a very good illustration of the fundamental difference between an instinct and an emotion. For one or more generations the American people "instinctively" knew that the Cuban people

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were being treated unfairly by Spain; but we took no action. Finally, by the blowing up of the battleship "Maine" the emotions of the American people were aroused to action. Then the United States immediately declared war upon Spain.

Woodrow Wilson was severely criticised and abused for not declaring war against Germany sooner than he did. Instinctively he and Congress had felt for some time prior to our entering the conflict that we should declare war and aid France and her allies. It, however, has since been realised, that if Congress had done so before Marshal Foch visited America, or before the "Lusitania" was sunk, it would have been a perfunctory affair. Certainly it would have been impossible to have inaugurated the Draft, popularised the Liberty Bond campaigns, and enlisted the good will of labour, if war had been declared before the emotions of the American people had been aroused. These emotions were aroused by the visit of Marshal Foch and the sinking of the "Lusitania."

Judges state that this inherent instinct for justice and the emotions of resentment which follow are the underlying forces which keep the law courts full of cases. Considering only the property involved, statistics would probably show that the amount paid for lawyers and for other trial expenses amounts to far more, in the course of a

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year, than the sum total of all judgments. Often a business man has stated that he is perfectly willing to spend more on lawyers' fees in defending a case than would be the judgment if he won or lost. The same instinct has always been as powerful a factor to-day, even as it was during the early history of our country, when the Administration announced, "millions for defense but not a cent for tribute." Furthermore, it can be added that those men and nations who have so lacked this instinct as to submit to any kind of blackmail, have made a grave mistake. It is often wise to forgive one's debtors; but he who submits to blackmail, to avoid unpleasant notoriety or inconvenience, is a coward and is doing an injustice to all society.

XIII

INSTINCT TO PRODUCE

SUCCESSFUL business men go to the city to earn their fortunes, and then go to the country and buy a farm in order to spend these fortunes. The writer has himself had such an experience. I, however, get much more from my hens than eggs. Hens teach me a very important lesson.

When things seem to go wrong and I am upset by competition, abuse, or other things which go with business, I get a plate full of meat scraps and take them down to my chickens. Upon entering the hen yard gate, I place the plate on the ground. It will be some time before any chicken has the courage to go up to that plate. (Usually their food is thrown to them on the ground, and they are not used to the sight of a plate.) The chickens will walk about the plate and look at the plate for some time, before one bird has the courage to dive and seize one piece of meat. Finally this one daring bird—who would be a captain of industry were it human—makes the attempt, finds the meat good and runs away with it. But even then, do the other

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chickens go to the plate and likewise secure morsels of meat? No, they all forsake the dish and chase this one chicken who has in his bill one small piece. Until all are completely exhausted, they will chase this one chicken with one morsel about the yard, while the entire plate full of rich pieces of meat remains deserted!

In justice to the chickens it should be said that experts state this is purely a habit which has been acquired since chickens have been in captivity. The original instinct was for the chickens to go out and scratch and find their own worms and not try to live on the fruits of another. However, the present trait serves as an excellent warning to me. It makes me stop chasing the other fellow, and go to the source of supply and get my own food. Some one has said that he cared not how many bricks people threw at him, provided he could pick them up and lay them. These chickens not only teach me to quit worrying about the other fellow, how much he has or what he is doing, but also to get busy and create something myself.

The normal small boy first wants a shovel. With it he immediately proceeds to construct a house or a fort or something which his ancestors have built for generations. The first thing which the normal girl wants is a doll. Usually she prefers to make a rag doll than to have a beautiful wax creation

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presented to her. Give a boy and a girl access to knives and scissors, and the boy instinctively selects the knife to make a boat or something else, while the girl instinctively selects the scissors to make a dress for her doll. If, perchance, she has no doll, she will use the scissors for cutting out paper dolls!

Instinctively, the normal child wants to produce. This desire starts when very young, as indicated above, and increases through the adolescent period. As the boys get older, they make "huts" if they are blessed with backyards, but otherwise they make radio sets and indoor things. For those children living in apartments, the well known "Meccano" and "Erecto" toys have been manufactured. As the girls get along in years, they take up cooking voluntarily. Every normal girl has "surprised" mother by presenting her with a dress which she herself has made, or a hat which she herself has trimmed! The dress or hat may be largely a waste of time and material; but its making is a normal process in the development of the normal child. The instinct to produce is a very strong instinct.

The unfortunate fact is that, when young people mature and get into industry, something about the modern industrial system crushes this desire to produce and kills this joy in production which was so powerful during childhood. Instinctively, we all

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want to produce, but something about the social organisation of society tends to suppress this instinct and arouses covetous emotions in its stead. Many will say that this unsatisfactory state is due to modern industrial conditions and to the capitalistic system under which industry operates. A study of history, however, shows that covetousness always existed. As killing is a crime against the instinct for self-preservation, as adultery is a crime against the instinct to propagate and as stealing is a crime against the instinct to own, so covetousness must be considered a crime against the instinct to produce. Radical leaders may not like this conclusion, but it is the only logical conclusion which a statistician can reach. It, however, applies to all classes, to rich as well as to poor.

Thousands of years ago the Hebrews were obliged to legislate in favour of production, although I wish they had stated the problem from a constructive and positive viewpoint. When the Israelites reached the Promised Land, an effort was made to give the different families, so far as possible, a fair start. There were no wage earners in those days, as we now rate wage earners, because those not working for themselves were slaves brought from other lands. Yet notwithstanding this endeavour to give all an equal start, certain families forged ahead and others fell be-

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hind. Then the spirit of covetousness developed;—that is, a desire to get from some one else what had already been produced, rather than to produce the same oneself. Therefore, this policy was established;—if thou wishest a wife, or man servant, or maid servant, or ox, or ass, or anything that thy neighbour hast, go out and earn it. Take a maid who is not betrothed or a servant who is not employed. If thou wishest more cattle or grain or more of anything else, go out and raise it. The world is large; there are unlimited opportunities for those who will work, save and use good judgment.

Considering the injustices of civilisation, this tenth instinct should be weighed very carefully. It would be both difficult and dangerous to make any general rule applicable in all cases. The schools, colleges and the national government should, however, constantly emphasise this point:—*to divide up what has already been produced and saved would be a tremendous economic waste, even if it were the fair thing to do. Unless production continues, we all will starve, or freeze to death within one year.* Hence, it is important to emphasise industry, thrift and initiative, rather than envy, waste and inactivity. This tenth instinct is very important to consider in connection with wage disputes, profit-sharing plans and cost of living ques-

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tions. Practically all economic problems center about this instinct to produce.

The greatest factor in determining the actions of people and hence civilisation, is Desire. "Tell me what a person wants and I'll tell you what he is," said Ruskin. Before there can be health, happiness or prosperity, there must be desire. The difference between good times and hard times is the result of whether, in the people, the supreme desire is service or self-gratification. The future of each individual depends upon what emotion rules the desires; that is, what emotion is at the back of the instinct of worship, or of security, or of sex, or of self-preservation or something else. Probably the happiest lives are those where the desire is based upon a composite of all the better emotions; or, to speak more strictly, where the baser and selfish desires are eliminated.

The joy of life is in the *striving* rather than the *arriving*. The thrill is in getting power, accumulating money, or winning a girl. After the power is secured, the money accumulated, or the girl won, the peak of the thrill often is gone. No wise legislator will attempt to forbid the striving, or worry too much about the division; but he will insist that we should strive to create *new* products and *new* wealth rather than try to get away from something already created. Before there is anything to be

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divided, something must be produced. The more there is produced, the more there will be to divide. Democracy must assure every one—so far as possible—an equal opportunity to produce. Injustice or covetousness by one group against another group must cease; but beyond this it is dangerous to go. Those who through indolence, carelessness or wastefulness drop behind, should not be covetous of those who forge ahead. Covetousness should be clearly recognised as a sin, whether exhibited by the employer who wants more than his just share of the profits, or by a radical who wants what some one else produced—I do not say seized or discovered—before he ever existed.

As is the case of all ten basic instincts, the instinct to produce is right and should be encouraged. As is true of the other of the last five of these ten instincts, this instinct to produce seems to arouse emotions which, if not properly guided, are dangerous. In short, all the instincts are the basis from which we should work; but the emotions need careful watching. Some emotions need curbing; some emotions need controlling; while other emotions need only guidance. I doubt if even the emotion of covetousness—which is perhaps the meanest of all—should be wholly suppressed. It is not that it is wrong to covet, *but rather wrong to covet what is our neighbour's!*

XIV

SPIRIT GREATER THAN LAW

THE preceding conclusions were reached statistically, without any attempt to fall back on religious or social laws and conventions. The reader, however, must have noticed before reaching this point, the way in which the Ten Instincts correspond with the Ten Commandments, as developed by the Hebrews thousands of years ago. Apparently, the Ten Commandments were the result of previous experiences covering thousands of centuries. These Ten Commandments were given with the purpose of developing a strong nation by conserving the valuable primitive instincts and emotions of the people. In the struggle for political power and material possessions, these Ten Commandments have been forgotten. When unsatisfactory conditions exist they are very much the result of the neglect of this great universal code. Yet this code stands all tests under the most modern conditions, as it did thousands of years ago, when given to a half savage tribe.

This means that even those who do not accept

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the Divine Authority for the Scriptures should recognise the great importance of the Ten Commandments. The principal groups of modern problems to-day are ten in number, as follows:—

1. Religious Problems
2. Conventional Problems
3. Speech Problems
4. Leisure Problems
5. Educational Problems
6. Self-Preservation Problems
7. Sex Problems
8. Property Problems
9. Political Problems
10. Production Problems

All problems may be classified under one of the above ten headings. In the ten preceding chapters I have discussed the ten basic instincts, although these—of course—are not the only instincts. A glance now shows how these ten basic instincts and the emotions arising therefrom, coincide with these ten groups of modern problems. For instance, the instinct to worship and its resulting emotions is the cause of religious problems; the instinct to be natural and its resulting emotions is the cause of the disregard of conventions; the instinct for reverence underlies the conflict about free speech; the instinct for leisure creates the present demand for

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amusements; the instinct for knowledge accounts for the great growth along educational lines with the accompanying difficulties; the instinct for self-preservation is at the root of labour disputes; the sex instinct is responsible for the discussion over marriage and divorce; the acquisitive instinct is causing a constant conflict over property; the instinct for justice has resulted in the overthrow of monarchies with the substitution of democracies in their places; while the instinct of covetousness, with its resultant emotions, is the chief reason for the present high cost of living.

Let us also note how these ten modern problems were anticipated and were considered by the Ten Commandments as follows:

1. "*Thou Shalt Have No Other God Before Me*," recognises the instinct for worship and treats of the religious problem.
2. "*Thou Shalt Not Make Unto Thee Any Graven Image*," recognises the instinct for what is real, and insists on genuineness.
3. "*Thou Shalt Not Take the Name of the Lord in Vain*," recognises the instinct for reverence, which should underly free speech legislation.
4. "*Remember the Sabbath Day to Keep It Holy*," recognises the instinct for lei-

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sure and emphasises a most important economic principle.

5. "*Honour Thy Father and Thy Mother*," is the first step in acquiring knowledge and in enabling a nation truly to progress.
6. "*Thou Shalt Not Kill*," recognises the instinct for self-preservation which is now supplying the motive power for worthy labour struggles.
7. "*Thou Shalt Not Commit Adultery*," recognises that the sex instinct must be controlled but without too drastic legislation.
8. "*Thou Shalt Not Steal*," recognises the instinctive desire of man for the protection of property without defending all forms of private ownership.
9. "*Thou Shalt Not Bear False Witness Against Thy Neighbour*," recognises the instinct for justice in a way that no legislator or philosopher has been able to improve upon.
10. "*Thou Shalt Not Covet Anything That Is Thy Neighbour's*," recognises the instinct to produce and points to the great cancer which is eating into our social, industrial and commercial life.

Considering the few words involved and the centuries which these Ten Commandments have

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survived, they are truly wonderful. Considering that they were compiled by an ancient people, their force and soundness becomes more miraculous. It, however, is because they recognise the ten basic instincts and the resultant emotions, that they have survived through the centuries and are as applicable to-day, as when first given. It is for this reason that they so appeal for effective worship, simple naturalness, unadulterated reverence, satisfying recreation, efficient learning, practical self-preservation, sane sex legislation, recognition of just property rights, impartial justice and increasing production. If all laws could be codified and simplified in accordance with these ten basic instincts, without either ignoring them or attempting to crush any of them, how much better off every nation would be! These Ten Commandments are to conduct, what the Multiplication Table is to mathematics. All our social, health and economic troubles have been due to a disregard either of the Ten Commandments or of the Multiplication Table. This, surely, is what twenty-five years devoted to the study of business conditions have taught me.

Unfortunately, the Hebrew nation was not satisfied with simply giving the people these ten fundamental principles and letting them apply them according to their own conscience. Hence, a compli-

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cated legal code subsequently was developed which became more and more complicated, as centuries went on. Finally, this reached a point where people were tithing the mint and neglecting justice. This supplemental legal code of the Hebrews fell of its own weight, as has every other detailed legal code before or since. If ever a demonstration were needed that people cannot be legislated to be good, it was the failure of the Jewish race under the finest system of laws ever developed. The Hebrews first were given the Ten Commandments, which were instinctively and emotionally sound; that is, they were right in *spirit*. Not satisfied to rest here, their lawmakers set up a complicated, supplemental code, which emphasised the *letter* of the law, but killed the *spirit* of the law. For laws to be obeyed in spirit, they must recognise the instincts and emotions of men and women. For laws to succeed, they must be right in *spirit* and appeal to the *hearts* of people;—in other words, people must *FEEL* that laws are right, just, and recognise basic human instincts and emotions.

The Roman government had the same unfortunate experience as did the Hebrew nation, in attempting to save people through enactment and in attempting to develop a great nation upon law. Greece endeavoured to create a powerful and permanent nation through the development of philoso-

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phy and education. Greece failed in the attempt and her temples and educational institutions to-day are mere ruins. Centuries later, Spain decided that worldly possessions would make a great nation. Hence, she sent explorers over unknown seas to discover and develop new continents. At one time Spain appeared to be the owner of the greater portion of the globe. Her possessions, however, did not bring the desired result any more than did conventions, laws or treaties.

It was to a world ruled by conventionality and bound by rules and regulations, to which Jesus came about 2,000 years ago. Jesus' message was that individuals and nations could not be saved by rules and regulations. He appealed to the people to cast off these conventions and enjoy the great freedom which mankind was intended to enjoy. He appealed for the enjoyment of this freedom, telling people "the truth shall make you free." Jesus taught that law merely serves as the stocks in a shipyard to keep the timber together, until the ship is formed. When the ship is built, the stocks are pulled down and the ship is launched to go upon its mission. Hence Jesus freed his followers from the complicated laws of the Hebrew nation. He even reduced the Ten Commandments to this simple statement, namely, *that we should love the Lord with all our heart, strength and mind, and our*

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neighbour as ourselves. He appealed for the spirit of the law rather than for the letter of the law. He told his hearers that they would be judged by their fruits and not by whether they obeyed or disobeyed man-made laws and conventions.

Jesus condemned worry, covetousness, selfishness and other products of the civilisation of His day. He appealed to people to lead the natural life. Said He: "Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet even Solomon in all his glory was not arrayed like one of these." This is not in accordance with the materialism of to-day; but it has survived the ages and is generally recognised as fundamental truth. Said He: "Come unto me all ye who are weary and heavy laden, and I will give ye rest." In all of this He recognised the instincts and emotions.

Jesus' entire teaching was an appeal for freedom, naturalness, service, all of which make life happy. He wanted every one to be contented and cheerful. He strove to eliminate worry, poverty and disease. Jesus came to heal the broken-hearted, give sight to the blind, free the prisoners, and make the crooked ways straight. His method was not to enact more legislation, or start new institutions, or accumulate great possessions. His method was to appeal to the primitive instincts

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and emotions of His hearers, depending upon the right use of these emotions to make His followers healthy, happy, and prosperous. This was what He meant when He said: "But seek ye first the Kingdom of God and his righteousness; and these material things shall be added unto you."

Of course, not much actual evidence exists as to Jesus' work, but such as exists shows clearly that He was looked upon as a very dangerous radical and on account of this He was crucified. Why was He called a radical? It was because He advocated the wiping out of laws, customs and conventions, and substituting freedom, naturalness, and a few simple fundamental principles. The rulers, priests and teachers of His day claimed He was appealing to the people to overthrow government. As a result He was crucified, although from those three years of simple preaching has developed Christianity, lasting 2,000 years, and becoming the greatest single factor in the progress of the world.

Other religions have gone through the same experience as has the Hebrew religion. Confucianism developed something like 5,000 distinct laws, until it collapsed of its own weight. Buddhism, Mohammedanism, and other sects have started in a simple way, based largely on the emotions, have grown only to be bound and exploited by laws, customs and conventions, which killed the spirit

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and made them mere forms. Read the following conclusion of Jesus' Sermon on the Mount:

"Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

"Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Therefore, if God so clothes the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

"Therefore, take no thought, saying, What shall we eat? or, What shall we drink, or Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take, therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

XV

EMOTIONS AND HEALTH

FOR the past two thousand years it has been thought that the teachings of Jesus were purely ethical in nature and that He spoke figuratively when saying: "And all these other things shall be added unto you." Studies in economics show, however, that His teachings were based upon the fundamental Law of Action and Reaction, and it is a fact that we prosper only as others prosper and that we profit only as we serve. More interesting are the studies in connection with biological chemistry, which clearly indicate a direct relationship between the emotions and the health of individuals and races. I refer now especially to the emotions of love or hate, hopefulness or worry, sympathy or jealousy, generosity or greed, and co-operation or resentment.

It was not so many years ago when doctors knew nothing about bacteria, as being the immediate cause of so many diseases. Now they talk of streptococci and staphylococci in a most intimate manner. The habits and even the temperament of these different bacilli are as well known as if they

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were individuals. The bacilli for typhoid and tuberculosis are easily recognised and new forms of bacilli are constantly being found. The discovery of bacteria as the cause of disease was a great step in the science of medicine.

Another important discovery was concerning the warfare which takes place between the bad bacteria and the good bacteria. This is a most interesting story, but cannot be discussed here. The apparent fact, however, seems to be that, when these bad bacteria get into our blood, we ourselves are rather helpless in directly correcting the difficulty, but must rely upon our good bacteria to protect us. Upon these good bacteria we depend for our health and upon them we depend to kill off the bad bacteria, when they get a foothold. Hence the importance of being considerate of these good bacteria, by keeping them well nourished and helping them to multiply. This discovery has turned the attention of medical men more to preventive medicine and hygiene. We now hear more about the importance of fresh air, simple diet, physical exercise, relaxing recreation, and sensible living conditions. This return to some of the common traits or habits of primitive man is to-day a "forward" step. Physicians should, in every possible way, be encouraged in such preventive work

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which recognises and builds upon man's basic instincts instead of ignoring them.

While studying the importance of fresh air, proper diet, recreation and these other primitive factors, bacteriologists saw there are certain intermediate organs which also function. In studying these organs they became interested in the various secretory glands, or what is known as our "endocrine system." With the aid of biological chemistry most important discoveries already have been made in connection with these glands. Not only do these glands function with our digestive system and health generally, but also with our intellect and our emotions.

It is now definitely known that these glands are an important part of our anatomy and that through them physicians are able to perform what might be called miracles on the life, mentality and perhaps on the maturity of patients. Furthermore, and this is of the greatest importance, it now appears that the functioning of the glands depends upon the emotional as well as on the physical conditions of the patient; that is, upon whether a man is selfish or meek, irritable or kindly, jealous or sympathetic, vindictive or forgiving. It is an established fact,—demonstrable in the biological laboratory—that worry greatly interferes with the functioning of these important glands; while faith,

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hope and recreation enable these same glands to do their best work.

Notwithstanding the recognition that our physical resistance is lowered by greed, jealousy and worry, and notwithstanding that the work of the Church is to eliminate these harmful emotions and substitute meekness, kindness and faith in place thereof, yet how seldom does a doctor call upon the minister for assistance! If the patient's main trouble is with the eye, the physician will call an oculist; if the trouble is with the joints, he will call an orthopedist; or if help is needed in connection with some special organs, he will call in one who specialises thereon. When, however, the patient's fundamental trouble is his wrong attitude toward life—which is causing his glands to work abnormally—it seldom occurs to the physician to call in the minister.

My purpose, therefore, is to emphasise the importance of the emotions and to create greater interest in the emotions. I especially appeal to those who have influence with theological schools that some of the old courses be omitted and new courses based on biological research be substituted therefor. Jesus' teachings were instinctively sound and the world is hungering for them always; but they have been so "civilised" that their fire and power have been crushed. This is why the churches, which

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have the greatest opportunity for service of any organisation in the world, are often so neglected. The churches too often try to give the people everything else except a simple and logical reason for loving God and one's neighbour. This great and new field of the relation of man's motives, ambitions and thoughts to his health and life should give the churches an incentive to diligently push their work.

An impartial and careful reading of Jesus' program shows that it was primarily made up of healing, giving faith to the discouraged and good cheer to the crestfallen. He continually taught that the worthwhile things of life come through freedom, naturalness, and love for God and man. He urged people to forgive, love and trust that they might truly "have life more abundantly." He never preached that we should do right for right's sake, but in order to live more fully and completely. He clearly recognised that a most intimate relationship exists between the emotions and health. He had a scientific basis for his message of love, hope and good cheer.

How this simple but most fundamental message has been buried by the rubbish of theology, the crimes of church politics, and the desire of the church itself for more money, more buildings and other material things! Surely the world needs to

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return to the Ten Commandments and to the simple teaching of Jesus. The ministers and priests of America have the greatest opportunity for service of any group of men, while the churches would be open every day—sixteen hours a day and crowded to the doors, if they would only arise to their opportunities. America will always need a recognition of the basic instincts and emotions, tempered by the intelligence of civilisation and under the control of a sane religion. Science is rapidly teaching that these instincts and emotions are not only responsible for the actions of man, but also for their health and happiness as well.

XVI

WHAT HISTORY TEACHES ABOUT INSTINCTS AND EMOTIONS

I LIKE to date American history back to the days of the Pharaohs, when the Israelites were in bondage in Egypt. Theoretically, it might be said to have begun at any previous date, but we must draw the line somewhere. The civilisation of America is based so much on the Hebrew struggles and experiences that it is well to start at this point. So much in our laws is based upon the Hebrew teachings that their influence cannot be ignored. The entire history of the Hebrew nation, from the time of Moses to the time of Jesus, was preparing the way for America.

America is also profiting from the struggles of those chaotic centuries from B.C. 50 to A.D. 700. The first century of this period was marked by the life of Jesus of Nazareth. Then followed such men as Marcus Aurelius and Emperor Constantine. The first three centuries were marked by severe persecution of the Christians; then followed one or two hundred years of great prosperity; then came the two centuries known as the Dark Ages.

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This period from 50 B.C. to 700 A.D. opening with Rome at its height and closing with Europe in the midst of its barbarism, is a most amazing example of a spiritual, political and economic cycle. In all these struggles the instincts ruled supreme and the conflicts were between the good and bad emotions.

The second great cycle started with the close of the Dark Ages. As a result of the Dark Ages there developed an interest in man and human labour. Even during the Dark Ages little groups of serious-minded men gathered together on hillsides and there built monasteries. Most of the arts and sciences of to-day were born in those monasteries. This cycle, beginning in 700 A.D. in which the world first became interested in human freedom, culminated in the signing of the Magna Charta in 1213. This cycle included the days of King Alfred, Charlemagne, St. Boniface, St. Francis, and others whose names have since been chiseled on many a public building. These men rallied the finer instincts, crushed the baser emotions and thereby enabled man to win his freedom.

The third cycle developed an interest in land, starting about 1200 A.D. and continuing until 1600 A.D. After the Magna Charta had been signed, the world felt that it had gained its freedom. Labor and industry had been freed. Eco-

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conomic interest turned to other channels. It was only natural that it should turn to exploring the world and securing more land. Hence, expeditions were sent out and the wonderful era known as the Renaissance took place. During this cycle, there lived Columbus, Magellan, Cortez, Pizarro, Copernicus, Galileo, and Sir Walter Raleigh. Diaz rounded Cape Hope in 1486 and Columbus discovered America in 1492. A great period of prosperity reigned from 1500 to 1600 based upon the instincts to discover and possess. Then followed the Thirty Years' War, which culminated in 1648 with the Treaty of Westphalia and the settlement of America. The ruling instincts and emotions of this cycle were different from those that ruled the cycle preceding, but they were as powerful.

The fourth great cycle started about 1650, when certain other instincts ruled supreme. Then an interest in knowledge and commerce strongly developed. Seven centuries following the birth of Jesus had been necessary to prepare the ground for any progress; four centuries more were needed for man to secure his freedom; and four centuries more were required for man to explore the world. Then in 1650, man became interested in the intangible things of science, invention, commerce, industry and wealth in general. This was the period when lived Sir Isaac Newton, Benjamin Franklin

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and the Rothschilds. In fact, this cycle has continued to the present time and includes a great list of men such as Watt, Fulton, Morse, Bell and the Edison of modern days. These are men who have been urged on to their great work by their emotions.

A brief review of the situation will show that, by one step at a time, the world first became interested in man and labour; secondly, in land; and thirdly, in capital. This is probably why many economists consider land, labour and capital, as the basis of wealth. In this connection, it is very interesting to see the part the churches have played in this slow evolution. Religion seems to have been the rope with which man has pulled himself out of savagery, thereby using his instincts and controlling his emotions. Religion has accomplished this feat, however, not by crushing or ignoring the instincts and emotions, but rather by harnessing them. When man's instincts and emotions have been allowed to run wild and uncontrolled, the world has drifted back into savagery as it did following the triumphal reign of Constantine and his successors. The Dark Ages were the inevitable result of such a condition.

The great upward steps which the world has taken have occurred when the churches have controlled and harnessed instincts and emotions of people for something worthwhile. These may no

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more be ignored than may gravitation. Emotions are the mainsprings of life. Every great forward movement has been born of the emotions. The instincts and the emotions are to life what wheels and springs are to a watch. Every great leader in religion, government, science, industry, and commerce has been started on his course by his instincts and spurred on by his emotions. These emotions determine the *rate* at which men go, while religion determines the *direction* in which men go.

Although the world is now in the fourth cycle, or the capitalistic cycle, I do not believe that this is the last cycle. Hence this prophecy: After this present era has developed untold wealth and comforts, it will be found that these things do not bring happiness. Some day people will inquire about the purpose of this land, labour and capital. They will inquire if land, labour and capital is being efficiently used and if people are getting therefrom what they really want. As people begin to think this over seriously, there will be laid the foundation of the next great cycle, when men will study and give consideration to the goal of life. Then there will be developed a science and technology of happiness. If so, a new cycle is ahead of us in which the *direction* in which we are going will be of primary consideration. Then and only then will we get a proper sense of values. As the churches have

been a great factor in bringing the world safely through these previous cycles, may the churches rise to their opportunity in connection with the next great movement ahead!

I am not interested in having the churches compete with restaurants in feeding people, or with athletic clubs in physical training, or with dancing parties in social gatherings, or with the "movies" in giving entertainment. There is no more reason why the churches should compete in these other fields than that they should open department stores or operate motor coach lines. The churches have their specific work to do and every outside interest is more apt to handicap or divert than to help. On the other hand, to the extent that scientific research, modern methods and new inventions can aid to make the churches more efficient as places of worship, in religious education, in ministering to and improving the character of people, such research, methods and inventions should be encouraged. The original purpose of the Church was solely for spiritual worship and the development of proper conduct, to which was added the additional duties of serving and influencing others. The most useful churches to-day are those which continue to abide by this original purpose.

All intelligent people realise what civilisation owes to the Church. The study of economic his-

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tory teaches conclusively that the Church has been the greatest factor in developing the real worthwhile things of civilisation. We owe our personal freedom, both political and religious, to the Church. It is also true that it has been the greatest factor in making this a healthy world. Although science has made wonderful discoveries in curing ills which civilisation itself has brought about, yet had the Ten Commandments been followed these cures would not have been needed. The Church has been the leader in education; in fact, the greatest universities of to-day were founded by the sacrifices of Christian people. Even modern industries were started in monasteries on the hills of Europe; while the world's finest paintings, sculpture, buildings and music were created, not for commercial purposes, but were born in the souls of men, inspired by their love for the Church.

The most conservative Bible student must, however, recognise that Jesus was, for His day, a distinctly progressive leader. Great church edifices and church organisations existed in Jesus' time, but he made little use of them, although he regularly attended the synagogue and temple services. Jesus went out on the hillsides and preached to the masses. He apparently discarded church forms altogether and revolutionised church services and methods. Jesus' purpose was to save men spir-

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itually, physically and mentally. He recognised that the original purpose of the Church was for worship and conduct, but, as it had got into a rut, the services of the churches then consisted of mere dead forms without spiritual power. Jesus looked for results. He went forth directly to help men; then when men were helped, He got them to help other men. Worship, social service, and preaching the Gospel to others were the three aims of His career.

The two new methods that Jesus used were: first, going to the people and holding meetings in an unconventional way and in unconventional places; and secondly, adopting the use of the parable. In Jesus' day the use of the parable was as radical a departure as the use of the "movies" would be to-day. Jesus apparently recognised direct relationship between religion and the emotions. He was the first to grasp what economic history since has proven; namely, that man is ruled by feelings. He discerned the important fact that physical strength, material resources, and even education are mere tools which can be used either to construct or destroy, according to the motives and ambitions of people, and that these latter are directed by spiritual forces. This is the reason for emotional evangelistic work, which always has

been and always will be a great factor in church growth.

During recent years, scientific experiments have shown that the emotions are influenced first by sight, taste and smell; secondly, by certain forms of music; thirdly, by the spoken word; and lastly, by the written word. For this reason, the preacher always will have an advantage over the newspaper; but music and pictorial presentation will always have the greatest influence of all. This accounts for the fact that the "movies" are so great a factor in moulding character to-day. This is the reason why the movie is reaching so many million people a week and why leading educators blame the movies for waves of crime, lawlessness, and sexual looseness. In view of the above, I suggest the following ten recommendations:

(1) *The churches frequently should combine to stage a great national evangelistic campaign with the use of films.* Not only are the "movies" a very powerful means of appealing to the emotions, but when once an effective group of reels has been produced they can be shown simultaneously in thousands of cities. The Federal Council of Churches is using its influence with the "movie" producers to improve the regular commercial films as they are manufactured. They should be given sufficient support so as to know the emotional appeal of

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every film, as soon as it is produced, and to notify the secretary of each local Federation of Churches as to the character of these films. These local Federations of Churches should keep in touch with the local films that are about to be shown in their cities and should notify the parents of their communities of the best films and the messages which they portray. Some films are good for the discouraged; other films are good for the tempted; while other films influence their audiences in other ways. Church people should become financially interested in their local "movie" theatres. The Church should as easily raise money for such purposes as for missionary enterprises; and both the local community, and the interest in missions as well, would be greatly helped thereby. The "movies'" emotional power for harm, as they are being developed to-day, should be swung into an emotional power for good. A great opportunity for service is thus at the door of our churches.

(2) *The courses of study in divinity schools should be revised.* We should insist that these schools adopt more modern and scientific laboratory methods. Church leaders must cease being dogmatic and become more scientific. Churches should as gladly seek greater knowledge and improve their methods of work as do scientists, physicians, and engineers. Possibly the divinity

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schools should devote their courses primarily to training men to be personal workers rather than preachers. Let men not forget that the churches exist for the simple purpose of making people happy by loving God with all their hearts and their neighbours as themselves. Ministers may be trained; but preachers are born like artists and musicians with strong emotions.

(3) *The consolidation of churches, such as is now taking place in many quarters, should be encouraged.* Consolidations have greatly added to the efficiency and usefulness of industrial enterprises. The same principle should be adopted by the churches and urged by the ministers. Many churches, duplicating the work of others, should be closed; other churches should become spiritual clinics for personal help and prayer, perhaps, with only radio preaching; while original sermons should be preached only by the ablest and most spiritual men. These men should be given the finest auditoriums with upholstered chairs, beautifully furnished lobbies and attractive rest rooms. Fifty years from now a few preachers may do the original preaching for many churches. With amplifiers and radios these few may reach the emotions and intellects of many more people and do much more good than is true at present. Many of the present existing church edifices should, however,

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remain open as spiritual clinics, devoted to the discouraged, bewildered and unhappy, thus becoming hospitals for sinners rather than havens for saints.

(4) *Religious education should be sane, simple, honest and thorough.* If it lacks these essential elements, it may have frills, but it will be a failure in many cases. The essential truths of the Bible should be taught our children more than they are at present. Many a child passes through our Sunday schools, and in the end knows little more about the real message which Jesus taught, or the relation of the Ten Commandments to the Sermon on the Mount, and less about where and how we got our Bible. Religion is so vital to the life of America, that we should take no chances of losing it. The special interest in Sunday school work at present is one of the most encouraging features of our Church work, and the next fifty years may see great advances, also, in the religious education of our children in the public schools.

(5) *All churches should constantly adopt more modern methods of organisation, especially in connection with religious education.* I realise that the independence of the individual church is fundamental in certain church traditions. This very tradition is right in so far as it applies to beliefs, but it is a handicap in rendering service. Denomi-

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national churches are fast getting into the same position as was the independent grocer. The chain system makes for greater efficiency, economy and service, whether applied to merchandising commodities or religion. Churches should frankly acknowledge this fact and adopt a closer form of religious education and other organisation. Churches have already been forced to do this in connection with missionary efforts, and the same policy must be adopted along other lines.

(6) *The Federation of Churches of each large city should have the best radio broadcasting station in the vicinity.* Churches send missionaries to the four corners of the world, because Jesus said to "preach the gospel to all people," and yet they neglect to use fully the greatest means of preaching as yet devised. This church broadcasting station should be constantly sending out the very best spiritual messages that the combined churches can procure. The time may come when such a station may be in operation twenty-four hours a day so that the sick and discouraged may, at any time, day or night, turn to their radios for help and comfort. A receiving set, tuned in with this broadcasting station, may be in some room of every individual church, which room may be open, warm and lighted, every day and evening. It might be a surprise to those engaged in Christian work to

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know, if it were possible, rather accurately how many tune in on Sundays to hear their favourite preachers, and to realise that thousands of these radio listeners have no other contact with the Church. The average person soon gets tired of the ordinary radio program, but has an instinct for religion and, if he can satisfy this instinct at home by his fireside, the Church should make every effort to broadcast the best sermons and services regularly and not be discouraged, if the visible audience may not be crowding the doors. Indeed, the time fast approaches when in religion, as in politics, the invisible radio audience will be the really important one. Of course, it is quite obvious that the shut-ins, including the aged and the sick, can only attend Divine services by radio and the number of these is as great, as the difficulty would be to list them.

(7) *Church papers should properly be supported, subsidised, or else endowed.* Every industry has its publication which is supported heartily by those engaged in the industry. Engineering and other societies have their journals, while many concerns have elaborate house-organs, so called. Any modern business organisation would—under similar circumstances—pay more money and give more hearty support to its house-organ than the churches give to theirs. Some day

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the churches will see the necessity for spending more money on publicity and act accordingly.

(8) *Churches should advertise more.* Advertising surely is a great and powerful modern force, and no doubt should be used as a part of the other modern methods given above. On the other hand, advertising alone will not bring results. The advertisers of a product must be equipped to deliver the product which they are advertising. The churches have the product which the world needs above all other products; the churches hold the world's future in their hands; but it may be in some cases that their own houses should be put in order, before inviting the world in to view them.

(9) *The churches of each large city might combine and maintain a spiritual laboratory in the theatre district of the city.* This should be in a store or room on the ground floor, large enough to seat from 50 to 100 persons. The room should be furnished sumptuously to compare with the finest hotel, and worthy of God's work which will be done therein. In this laboratory, a continuous programme should be in process every day from 7 A.M. to 10 P.M. The same programme could, however, be repeated three times during each day. This programme could be worked out through experimentation to see what the demand is for, but there should be one hour for the discouraged; one hour for the

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bereaved; one hour for the young; one hour for the old; and one hour for the sick. The music for each of these hours should be selected with the greatest care, and the Scripture, poetry and other material to be read should be selected by experts, after most thorough research and consideration. Careful statistics should be kept to ascertain what hour is the most popular for the different groups, and what music and material appeals most. The laboratories in different cities should exchange reports.

We know that the need for religion is universal and that every one at some time hungers for it; but there is something defective in the present method of distribution. The Church will always fall down where most church attendance comes either from *habit* or the *sense of duty*. For the Church to grow under modern conditions, people must know where to go to get certain aid for which they are *hungering* at the moment. The spiritual laboratories would be a means of discovering methods which all churches might later adopt, in whole or in part, in order to render efficiently this aid. Then church attendance might again increase from natural incentives, as was the case years ago when the Church was the intellectual and social center.

(10) *Ministers should be paid larger salaries.*

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However much we dislike to admit it, the inefficiency of the churches is very largely due to the small salaries paid to ministers. This small pay necessarily tends to keep many men from the ministry, who are far better qualified therefor, than many of those who enter it. I venture this only as a suggestion, but it may be that religious work would be more effective and develop faster, if people paid a definite fee for spiritual help as for medical, legal, or other help. I dislike to think of charging admission to churches, but the Church may come to such a system. Surely there is no moral reason why one should not receive as proper recompense for supplying religious help, as for supplying medicine, bread, or any other absolute necessity of life.

It may be that some day it will be as profitable to dispense religion as to dispense vice! Or, it may be as good business to arouse people *spiritually* in the churches, as to arouse them *sexually* in the theatres. However, I offer this tenth recommendation only as a suggestion, being not fully convinced in my own mind as to its feasibility. I do, however, feel strongly regarding the other nine recommendations, especially as to the importance of the proposed experiment regarding a spiritual laboratory for the churches.

XVII

MEASURING INSTINCTS AND EMOTIONS

INSTINCTS and emotions, as expressed in desire, are the motive power of all human activities. They are equally responsible for man's progress at certain periods in the development of civilisation, and for his decadence at other periods. The mind is rallied to the aid of desire in order to justify it, to regulate its intensity and to aid in its accomplishment. Fundamentally, we are both the creatures and the creators of desire in all the instinctive expressions of our personalities both as individuals and as part of the social group to which we may belong.

Desire is a most complex and elusive force. Instincts, emotions, heredity, environment and other factors all play their part in determining the desires of any given individual or group of individuals. But the strikingly important thing is that so few statisticians have made any serious attempt to translate these desires into some measurable form and use them as to-day we use economic barometers in forecasting business conditions. I venture to prophesy that some day we will be able

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to interpret the life about us by a scientific use of emotional indicators, just as now we interpret business conditions by check transactions, carloadings, and other statistics.

It has been found that Newton's Law of Action and Reaction and his Law of Attraction apply to the economic world just as they apply to the world of physics. The time is not far distant when their application to spiritual matters and to the other activities of life will be equally demonstrable. The data upon which this can be done is not so easily available as is the material we have used in the past. It is obscure because no one has ever attempted to make use of it. Much of it lies buried in one way or another and will need the most painstaking and patient work to gather it and translate it into statistics suitable for the purpose. I will not endeavour here to set forth ideas of how this may be done, but would like to offer a few suggestions as to the subjects and questions which come naturally to mind in such a study.

What is the trend in religious expression in America? In what form is the instinct for worship expressing itself in modern life? These questions may always be asked in connection with the instinct of worship. It does not matter what our belief is; the fact is that the instinct for worship must be accepted as an amazing and stupendous

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reality. . It expresses man's desire as perhaps no other emotional force equally does. Surely it can be appraised and the trends in religious thought and expression can be reduced to quantitative measures. For example, are we turning toward the philosophy most nearly represented by Christian Science? If so—and if facts can be found to answer that question—this would be a very important factor in charting the emotions.

Perhaps during another generation the trend will be toward the sacramental and ritualistic form of worship. This would be equally significant of certain fundamental things which we ought to know. What are the religious schools and theological institutions teaching to the next generation of religious leaders, priests, rabbis and ministers? This, too, is an important question, which at any time may be asked and answered. The instinct to worship is a phenomenon which may be appraised quantitatively in terms of its effect at any given time upon a people. Data is always available on similar subjects which should aid in measuring the instincts for naturalness and reverence, together with the emotions which they arouse.

How do people use their leisure time for entertainment? The answer to this question will always give a very significant bit of information useful in measuring the instinct for leisure and recreation,

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which instinct has been listed as very important. What is the significance in the American people's present intense interest in huge spectacles, as illustrated by 150,000 people attending a prize fight, or millions, every autumn Saturday, attending football games? What effect are the "movies" having upon the lives and habits of people? This last is a most fascinating and extremely important problem. What about the theatres? What is the significance of the radio in this matter of entertainment? All these subjects combine to form important factors in determining the trend of American life. The growth or decline of interest in these subjects always can be analysed, tabulated and charted. Such a chart should give important information in helping one to measure the instinct for leisure and its accompanying emotions and reactions.

Statistics are always available as to students in schools and colleges—per capita—and the quality of work which they are doing, which should help toward measuring the instinct for knowledge. Statistics may be obtained showing and comparing the relative time given children by their parents, compared with previous years. It should, indeed, be possible to make a rough estimate of the changes in respect for parents, as these changes occur. All of such data should be useful in measuring the fifth

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instinct. The sixth instinct—relating to self-preservation—should be even more easily measured. Statistics on murders and attempted murders are always available, while statistics on industrial and working conditions can be secured. The emotions aroused by this instinct are measurable by the number of strikes, number of persons involved therein, and the duration of these strikes.

As one of the chief controlling forces in life, the sex instinct or the instinct for propagation, as it is called, is of paramount importance. This is the seventh instinct listed above and it should prove a leading desire indicator, and can be measured. For example, one curious expression of it is found in the glut of sex magazines—millions of them every month—which are being read in every city and village of the country. One can study these magazines, tabulate their circulation and record who are the people reading them. This is only one possible source. But even the hastiest consideration of the sex instinct indicates how rich a field for statistical study there is here—and one that has been ignored for various reasons. It is a field which offers pioneer rewards to whomever studies it first from the scientist's and statistician's viewpoint.

Certainly, the eighth instinct, that relating to the desire to own property and to have it protected, should be measurable. The amount of thieving and

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crime can be compiled and charted on a per capita basis so far as such cases are brought before the law. When it comes to tabulating stealing by "big business" and monopolies—whether commercial or labour—this is much more difficult. I can, however, imagine ways by which these may some day be measured. A study of the emotions aroused in this connection will ultimately give a key to the solution of the problem.

It seems as if the ninth instinct, the instinct for justice, and certain of the other instincts which underlie legislation could be reduced to some sort of statistics. The kind of government which a people has should give important information along these lines. What does a strange and vivid arena of political activity mean? Let us translate Washington, D. C., the forty-eight states,—the hundreds of cities, the thousands of towns—into some quantitative expression. Then we will have vital statistics that are far more important than check transactions or immigration statistics. This data should go far in measuring several of the ten basic instincts.

Advertising is a very real and vital expression of the desires of the American people. Analyse the advertisements of any leading magazine from the point of view of the desires which are catered to or are created by the advertisements. Let us study

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the billboards and the newspapers,—everywhere that advertising directly or indirectly makes itself felt. There is a wide field here for the gathering of valuable data which should enable men to measure both the acquisitive instinct and the instinct to produce. As we learn what a people is reading, we learn something very important about that people. The kind of books which are going out of our public libraries can be tabulated and charted.

What is the trend in newspaper and magazine growth? What does the continued, mushroom growth of the tabloid newspaper mean? These and many other questions, built around the general subject of the printed word, offer most fruitful suggestions as to how different instincts and emotions may be measured. If we take a cross section of the sales of a large department store, we will have very valuable indicators. To what instincts and emotions are they catering? What changes in desires have been manifest by them over a period of years? This is a very important field because it is fairly easy to find out what purchases are there being made. An interpretation of those purchases in terms of their significance in the life of America can be expressed by a chart.

Court cases of various sorts always offer a wealth of information if they are carefully appraised. What sorts of crimes are predominant? What has

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been the trend of crime over a period of years in this connection? What about the civil courts? What kinds of litigations and disputes in such courts are most numerous? What sort of people are involved in court cases? Court records when properly analysed always give a real measure of certain instincts and emotions.

How do individuals actually spend their incomes? What creature desires do they satisfy with the money they earn? Equally important is the matter of how people in their collective capacities, as towns, cities, states, and the Federal Government spend the vast sums in their possession. For what purpose are appropriations by the body politic made in various directions? Here is a field of inquiry readily available in terms of statistics.

What movements are there of people going from the city to the country or from the country to the city? Or, from one part of the country to another? What does Florida mean in terms of the instincts and emotions of the American people for more leisure? Why has New England—the original backbone of the nation—apparently slipped in certain economic ways? Immigration and travel statistics should help in serving as indicators of the instincts and emotions. What desires are expressed in the trend of architecture—of our living and working habitations—over a period of years?

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What about the trend away from the large house—or toward the mammoth office and industrial buildings? An interesting study of the physical habitation of man at any given time should result in interesting facts concerning his instincts and emotions.

The above suggestions are very crudely arranged. They represent no accurate or carefully thought out plan. I believe, however, they do in a slight way at least point to a most interesting and fruitful field for study. What the sum total results of such a study will be, only the future can tell. Surely it is worth the effort to find out and to make a careful and painstaking study to this end. In such a study, however, the ten basic instincts should be kept clearly in mind. All data should be classified according to these instincts and the emotions they arouse. To prevent any misunderstanding, let me summarise them as follows:

1. *The Instinct to Worship*
2. *The Instinct to Be Natural*
3. *The Instinct to Be Reverent*
4. *The Instinct for Leisure*
5. *The Instinct for Knowledge*
6. *The Instinct for Self-preservation*
7. *The Instinct to Propagate*
8. *The Instinct to Own*
9. *The Instinct for Justice*
10. *The Instinct to Produce*

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When measuring instincts and emotions, it must be remembered that the life of any individual is the resultant of many instincts and emotions, pulling in different directions and at different intensities. The action of a group of people is a resultant of many individualities and personalities, pulling in different directions and at different intensities. Therefore, after charting any one instinct or emotion as affecting the actions of an individual or a group, this chart must be combined with charts for other instincts or emotions, after each has been properly weighed for its relative importance.

In addition to the interest which religious leaders and medical experts are taking in the proposals for measuring the instincts and emotions, the economist also is greatly interested. For some time, economists have been using the Law of Action and Reaction in connection with the measuring and forecasting of business conditions. After a certain inflation "area" has been developed above the line which indicates normal business on a chart portraying business, it is fairly easy to forecast the deflation which must follow.

To illustrate, if we knew that a young man, who entered business the first of this year, borrowed \$10,000 of his local bank, it is very easy to "forecast" what the bank will expect him to repay the first of next year. If, however, the young man is

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not to begin business until the first of next year, it is very difficult now to "forecast" what amount he will borrow for inaugurating his plans. This latter depends upon many factors, including his instincts and temperament. The same is true of business in the mass. Although it is relatively simple to forecast an area of deflation, it is difficult to forecast with accuracy to what dimensions and proportions an area of inflation will expand, before it breaks.

Data secured in connection with measuring the instincts and emotions will be very helpful in this connection. It is generally agreed that changes in business conditions are due primarily to changes in the *desires* of people. The two greatest factors in changing the desires of people are (1) Weather and (2) Emotions. Progress is now rapidly being made to make weather measurements which will permit of long-range forecasting. Hence, as the emotions are likewise measured and anticipated, a very important step toward business forecasting under all conditions will have been taken. In addition to the part which the emotions have in bringing about changed conditions, we must note that booms and panics are themselves largely emotional. Most periods of prosperity culminate in an emotional boom when people are crazy to acquire more land, securities, or profits. This condition is

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always followed by an emotional panic when people stampede one another—as in a burning theatre—to sell.

An increasing market always develops optimism, courage and other constructive emotions, which accentuate the already good business conditions. A decreasing market develops pessimism, discouragement, and other depressing emotions, which accentuate the decline. This is why people are so much more ready to buy land, securities, and merchandise on an advancing market than on a declining market. The reason is largely due to the emotions.

The emotions are also an important factor in the success or failure of individuals. Most successful salesmen work at their best under an emotional momentum. The old adage “success makes success” is based upon emotional causes. After a series of disappointments, the best salesman falls down; until he accidentally stumbles on to some good business. Then he takes a new lease of life and goes forth again often developing greater success. Hence, the importance of studying and measuring the emotions is very great from every business viewpoint.

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THE purpose of this book is not to present a psychological discussion of the instincts and emotions, or even to outline how they may be analysed and measured. Such is the work of those who have had training along such lines. My task has been not to treat of all the instincts and emotions but merely to awaken an interest in certain instincts and emotions and to appeal for a greater recognition of their importance. Instincts and emotions are the basic controlling forces of both individuals and nations. The mistakes and disasters of the human race have been due either to ignoring them or losing control of them. The progress and development of the race have been due very largely to the knowledge which the instincts have given and to the motive power which the emotions have provided. As already stated, the instincts cannot be changed excepting over long periods of time and the emotions need not be changed.

The emotions should be encouraged, developed and harnessed. They furnish the power which

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“puts things over.” They are that “something” which is possessed by the greatest soldiers, statesmen, artists, poets, musicians, and captains of industry. The man without emotions is an ordinary man and should always remain in the employ of another. The man with emotions gradually goes forward to success if he properly controls them, or goes headlong to failure if he does not control them. Emotions make both criminals and saints. The emotional man becomes either a success or a disgrace. Almost every successful leader in politics or religion, science or art, industry or commerce, has been an emotional man; while the more intense his emotions, the greater has been his success.

Does this mean that we should let the emotions run wild and be exploited by magazines, “movie” theatres and other such influences? Most assuredly not. To exploit the emotions in such ways is sacrilege. The exploitation of the emotions is both wrong and dangerous. Does this mean that we should suppress the emotions by blue laws, unjust conventions and persecution? Most assuredly not. The problem of the emotions will not be solved either by exploitation or repression. The problem will be solved only as we respect and develop the emotions but direct them with a sane and sympathetic spirit.

Many difficulties are due to the fact that we

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fathers are too busy developing political power, material power and mechanical power, and have neglected developing spiritual power correspondingly. Equal suffrage has doubled the political power of our children; the motor car has increased their power to travel; the moving picture has increased their experiences through the eye; while the radio has increased their experiences through the ear. Science is travelling at an even faster pace and these powers will be even further increased and at a still more rapid rate. All of these powers have been increased without any appreciable increase in the spiritual powers of these people or in their powers of self-control, discretion and of the formation of a proper sense of values. In other words, we have developed great material, scientific and intellectual machines and put them into the hands of those who are not prepared to use them rightly.

The first step in developing spiritual powers is to remember that people will always be ruled by basic instincts and emotions. Every generation goes through the same state that the Indian went through, when he was first given firearms and fire-water. He had not the necessary self-control and discretion properly to use muskets and whiskey. Although dressed up in English clothes with a pipe in his mouth, he was still a savage. The muskets and whiskey were his downfall. In the same way

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people are more or less savages even though they may have college diplomas, fine clothes and motor cars. Although the American Indian did not have a college diploma, he had his paint, feathers and pony. We are all instinctively, and perhaps emotionally, savages:

Schools and colleges should teach a simple code of life based upon the fundamental instincts and emotions. The idea of graduating young people from the public schools with a knowledge of the laws of chemistry, the laws of physics, and the laws of every other subject except the laws of their own country, is absolutely foolish. Theology should not be taught in the public schools; but there is no more theology about the Ten Commandments than there is about the Multiplication Table. The teachings of simple basic principles, upon which society exists and acts, should be insisted upon in our public schools, colleges and homes.

These same simple principles should be the basis of legislation which to-day so greatly ignores both instincts and emotions. The message of the Church should be sane and simple and along the same lines. The churches can also supplement the work of the public schools and legislatures by explaining the Teachings of Jesus. The Ten Commandments alone, without Jesus' supplemental teachings, would perhaps accomplish no more

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to-day than in the days of the Hebrews. With the churches, however, supplementing and co-operating with the work of the schools and the courts great good could be accomplished.

Finally, we parents should avoid hypocrisy and recognise that we always will be more or less primitive. Some one has said that the chief difference between a father and his boy is the cost of his toys. The father demands more expensive toys than the boy, but the toys of both the father and the son feed the same emotions. If you have any doubt of it, note the space which is given in all the daily papers to the sports. A prize fight still draws the greatest crowd and a football game comes second. Even stock market news is given to satisfy the gambling instinct, while the rest of the paper is largely devoted to murder news, divorce scandal, and similar emotional stuff, most of which is given for the benefit of parents.

Many parents recognise the very important part taken by the instincts and emotions in determining behaviour. When we once realise this fact, we will study the experiences of history and see what has succeeded and what has failed in the past. Research work leads many to believe that such an examination will bring us back to a simple code like the Ten Commandments, revised to meet modern conditions, with the trust that people will apply

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these fundamental principles, according to their own consciences. People can be shown what is right and when they once see and feel what is right, they are usually sure to do it. Difficulty comes from one of three causes: (1) Ignorance of what is right; (2) instincts that are difficult to overcome; or (3) emotions of hate, jealousy, anger, covetousness, and the like, which are uncontrolled.

Words fail me in stating how my heart feels toward this most important subject. Not only do our desires make business good or bad, but they make us good or bad, as individuals. We are useful citizens in proportion to our passion for service; we are good husbands or wives in proportion to our passion one for the other; we are good parents in proportion to our passion for our children; we are good physicians, lawyers, or portrait artists, in proportion to our passion for curing people, freeing people, or painting people. Passion, as typical of the emotions, has accomplished everything worthwhile from the accumulation of knowledge to the development of the leading arts, sciences, and industries. It has been the passion of the explorer which has made him to undergo great hardships; the passion of the soldier which has caused him to sacrifice his life freely for his country; the passion of the mother which has caused her to give cheerfully her all for her child.

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Conversely, these same emotions have caused most of the troubles of the world, from petty personal disappointments to great world wars. It has always been the passions of people and nations which have brought on poverty, disease and disasters. The passion of assassins has murdered some of the world's greatest men; the passion of misguided radicals has instigated most unfortunate rebellions; the passion of kings has involved great nations in war; while the passions of parents have broken up homes and ruined the outlook for children. Truly, the emotions are the greatest power for both good or evil in the world to-day. This means that, after recognising the importance of the instincts and emotions, we should seek properly to direct them. The power to direct the emotions is God-given; it is in essence, religion. A definition of religion is that Divine Power which enables men and women properly to develop and direct their emotions. Religion is the science of developing and directing the emotions through worship, prayer, and obedience. Power is the expression of man's emotions, when properly guided.

Every child has within his body the most wonderful powers;—physical, intellectual and emotional; but the soul which determines the use of this miraculous machine lies dormant in most people. Some day the secret of awakening and vitalising the

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souls of people will be discovered. This will mean infinitely more to mankind than the discovery of steam or electricity. Churches need not bother with ritual, creeds or material possessions. If they would concentrate on the discovery, measurement, development and utilisation of spiritual power, everything else would come to them. The spirit is where electricity was, when Franklin flew his kite 150 years ago; but great events are coming. We shall see spiritual discoveries which will revolutionise the world and start a great religious Renaissance. When we realise that all the progress to-day is born within the souls of 3 per cent of the people, think what may happen when this 3 per cent is increased merely to 6 per cent, because it then will be doubled!

It has been customary in orthodox circles to say that life has three sides, the physical, the intellectual and the spiritual. Another way to express the same idea is to say that there are three controlling forces: namely, muscle, brain and religion. Frequently, the triangle symbol of the Y. M. C. A. has been misinterpreted to mean that life has three sides, each functioning separately, whereas the real suggestion of the triangle is that life at its best means a normal and wholesome expression of the highest ideals, the physical, mental and spiritual life. Such a three-sided idea of life is wrong and

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harmful. Its very assumption shows a misconception of life. The continuation of such a doctrine leads to error and misunderstanding. It can be shown that the physical and the intellectual are definite forces; but it cannot be shown that the spiritual is a side of life or represents a force of life. The third side of the triangle is a combination of the instincts and emotions. Furthermore, these are not spiritual forces, as they can be used equally well for good or for evil. Life is three-sided; but the three sides are the physical, the intellectual and the emotional.

Although religion is not a force—*per se*, yet spirituality is of tremendous importance. Religion is much more than a side of the triangle, as it determines the use of the entire triangle of life. Life is a combination of the physical, the intellectual and the emotional forces, while religion determines how these forces shall be used and the direction in which they will work. Life may be compared to a gun, the ammunition of which is made up from the physical, the intellectual and the emotional. Any one of these forces may pull the trigger. The aim of the gun, however, is determined by man's religion. A good religion gives a good aim and a poor religion, a poor aim. Spirituality assures that the gun shall be used for a good purpose, while the lack of spirituality results in the gun being used for any

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purpose that suits the owner's convenience. When a man is "converted" his instincts and emotions are no more changed than is his physical strength or intellect. Conversion means that these instincts and emotions—as well as his strength and intellect—shall be used to the glory of God. Conversion does not mean that the emotions are crushed, but rather that they are harnessed for good.

There have been periods in church history when evangelism, evangelistic methods and evangelists have not been in vogue. The study of the world's spiritual development, however, shows conclusively that evangelistic work of the right sort is very important. Statistics show that "Salvation" is a very real thing and that the greatest and most effective spiritual growth has come about through evangelistic work. Evangelistic work should, of course, appeal to all sides of life, the physical and intellectual, as well as to the emotional. Evangelistic work and all spiritual effort should, moreover, appeal strongly to the emotions. Religious work which ignores appealing to the emotions is unscientific and incomplete. The emotions are just as much a part of man's makeup as is his intellect. Any attempt to appeal to the intellect and ignore the emotions is as inefficient and as subject to just criticism as an attempt to appeal to the emotions and ignore the intellect.

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The most successful religious work will appeal to man's three sides and make clear that salvation, true religion and the spiritual life simply determines how these forces shall be used. This is what Jesus had in mind when he so often referred to the "way" of life. Jesus did not appeal for any specific creed nor did He try to change human nature, suppress the natural instincts, or crush the emotions. His life was devoted to pointing out how the forces of life should be used; that is, the *way* they should be used. When the churches get back to this original conception by Jesus, they will again rapidly grow in faith, service and influence.

In closing, let me quote from a friend:

"In the mad struggle of life we may cuff and kick one another in our heedlessness; but let one fall or but cry for help, and a community will rush to his rescue to lift him up, sustain him and comfort him. The fallen one may have been a great transgressor; but his faults are forgiven and forgotten when he is in need.

"We expect and demand too much of human reason, and human reasoning is therefore often disappointing. It is in the hearts of men that one will find much gold; it is in the subconscious instincts of men that we will surely find the spark of divinity itself that is revived into emotional flames of love and sympathy. Without these, perhaps none of the higher human virtues, that distinguish men from brutes, would have been developed."

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THE world is constantly getting better. History shows that the entire universe has very slowly but constantly progressed from the time when all the planets were one mass of burning gases. As nature is allowed to take its course, everything works toward a healthier, happier and more beautiful world. Every great scientist is an optimist. All things work together for good to those who have a true perspective of life. *Hence my job is to enjoy this wonderful world and have a part in its development.* As a help in this job, I believe these ten things:

(1) *Man is a free agent.* He has the choice of co-operating with God's great purpose through worship and service to others; or of bucking progress by thinking only of himself; or of being indifferent without any real goal. Surely all sensible people should want to be in the first group and co-operate with the great purpose of things and be a part of such movements as are working toward this end. *This is why I attend church and try to be of some service to my fellow-men.*

(2) *Inward happiness is the great goal.* Those

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of us are happy who cheerfully take things as they come, fit in when, as, and if we have opportunities, and remember that we cannot be fully happy until others are happy likewise. Happiness cannot be bought by money, fame or even health; but comes from a contented mind and through the simplest and freest things of life, which are within the reach of all. I have in mind the sunshine, the woods, the flowers, the birds and most of all my horses and friends. *This is why I love things that are real.*

(3) *It is wrong to judge others.* The progress of the world demands as much difference in humans as in animals, plants or the elements. Every person has what seems to be good and bad traits, but only God knows which are good and which are bad. What seems bad in one age or nation is good in another. *My job is to respect every one; to hate no one; to crush jealousy; and let all—so far as possible—lead the life they crave.*

(4) *Progress usually develops through persecution.* The stock of corn must die in order to bring forth the new ear; the mother must suffer in order to give birth to her child; while those who are first to adopt new customs are invariably criticised. It is probably well that this should be true, as it tends to keep things in equilibrium. Hence, one should be sure that he is persecuted for "righteousness" sake and not for something for which he

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deserves persecution. Nevertheless, all should realise that the world gets better through struggle, sacrifice and the willingness of some people to blaze the trail. *This is why I am content to be criticised and ridiculed when others disagree with me on positions I believe to be right.*

(5) *Worry is the unpardonable sin.* Worry never does any good; always does some harm; and is the best evidence of either poor health or a weak soul. Worry is to life and progress, what sand is to the bearings of a perfect engine. Jesus' great contribution to the world was the message that real happiness comes not through material possession, but through serving others and trusting God for the results like "the lilies of the field." *This is why I try never to worry; but endeavor to accept Jesus as my Master and trust for the results.*

(6) *Prayer is the greatest of undeveloped powers.* We do not understand it any more than we understand gravitation or electricity. Moreover, the whole spiritual world is in its very infancy,—where the electrical world was in the days of Franklin, 150 years ago. But we do know that through prayer we can get synchronised with the great eternal purpose. This gives us faith, health, power, and—that great possession—a proper sense of values. *This is why I pray.*

(7) *We owe much to the experiences of previous*

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generations. The best record of the religious experiences of our race is found in the Old and New Testament. Although other races have their Holy Books, the Old Testament of the Hebrews is the one which best presents a religion with one God—a Spirit—who is to be worshipped in spirit and in truth. The New Testament is the best presentation of the teachings of Jesus of Nazareth and his immediate followers. Other fine books have since been written; but none have so stood the test of time. *This is why I read the Bible.*

(8) Belief without action is futile. It makes little difference what I confess unless I act in accordance with these confessions. The motive power for good through which God must work are my emotions. The emotions are that part of my anatomy which spiritual power fires and true prayer inspires. *This is why I believe it is wrong to suppress the emotions, but I do pray for Divine Power to direct and use them properly.*

(9) *Self-discipline is a requisite of happiness.* To be happy one must learn to do the things he does not want to do when he does not want to do them. Securing an education, creating a business, enjoying married life, raising a family, and keeping one's health demands sacrifice. The person who always expects to have his or her own way is destined to be unhappy. Besides, the greatest joys

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come from solving the hardest problems. *This is why when climbing hills I keep in mind the fine view which will come to me when reaching the summit.*

(10) *Finally, I believe I shall never die.* There is no reason why the spiritual elements of life are lost at death any more than are the physical elements of life. My spirit will leave this body and may join other spirits, but it can never die. Moreover, everything we do lives forever and—like a stone thrown in the ocean—never stops making waves. Hence, real men should want to be honest and natural so as to be eternal even at the risk of being unconventional. Conventions change, but life is eternal. *This is why I have no fear of death.*

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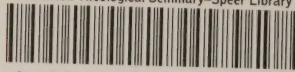
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